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The Living Church

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VOL. LXV

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NO. 15

EDITORIALS AND COMMENTS

The Centennial of the Missionary Society

A HUNDRED years ago this fall, this American Church took the bold step of organizing itself as a Missionary Society. It was a public proclamation that every Churchman was, by the very fact of his being a Churchman, a missionary as well. We are committed to the principle that missionary endeavor is no private enterprise, no side line of the Church's organization, no incidental and ancillary function of her life, to be relegated to individual direction or to be taken care of by individual enthusiasm, interest, and support.

And this century of the missionary activity of the Church suggests certain observations.

First of all, the puny and insignificant Church of 1821 was not limited in its vision and horizon, even if it was in numbers. The apostles themselves proclaimed a message to the world though they only reached a very few in their own persons. They knew what would come if they took to themselves, despite the apparent impossibilities involved, the command of our Lord to "Go, teach all nations." The fundamental breach with Judaism was the missionary spirit, and the consciousness of a world message, of the early disciples. The Church came into independent life and knew herself first as a missionary society.

A second fact of great interest is the effectiveness and the achievement of our Church's work in the past century, of which a brief account will shortly appear in Miss Emery's *A Century of Endeavor*, which we shall all await with the greatest interest. In spite of being short-handed, straitened for equipment and means, working under discouraging conditions—among which not the least is the frequent lack of moral and financial support from the Church at home—missionary effort of our Church has prospered and developed beyond the dreams of our great grandfathers ten decades ago. History is the greatest corrective for pessimism. The conspectus and perspective of a large movement, and the view of large achievements, are the best means by which to realign our distorted views. If we look at a thing too often, we soon fail to see it. If we observe details too much in the concrete, we may forfeit our capacity for seeing things truly. *A Century of Endeavor* is bound to correct our vision, by turning our attention to genuine facts of accomplishment.

But if the really noble work of missionaries at home and abroad does kindle our imagination and stir our zeal, it ought to do so only to show us how woefully lacking, how remiss, and how painfully slow we Churchmen have been

during these last hundred years in living up to our professions. Baptism makes us missionaries, and we are sealed with the sign of the Cross in token that we are "manfully to fight under His banner," and bear the Cross in His stamp and His standard into all our life relations. We cannot honestly accept the privileges of the Life of Christ in His Church without as well accepting the responsibilities they involve. Our stewardship of the Mysteries implies again and again carrying out our Lord's work, bringing to others what He has conveyed to us in His Church, making true in fact what is true potentially, the realization of the brotherhood of all men in Christ, the need of all men of redemption through Him, the life of all men in communion with Him. We can know of our Church's missionary work this past century as something great in conception and glorious in achievement; but how infinitely more splendid in results would it have been had we as a Church been more alive to our responsibilities!

A third consideration brings to light a rather curious and paradoxical fact. Any parish which has "missionary spirit" is normally alive to the finger-tips—spiritually, socially, and financially. Certain pessimists see evidences of "dry rot" in individual congregations in some of our cities and towns. It is easy to think of a number of such churches, ably ministered, capably handled, well financed, "good congregations", well equipped as to plant and fabric, but—? All of the spring and *verve* seem to have filtered out of the congregational life. The sense of the supernatural, of the joy of religion, of the vital pulsing of energy in the Church's life, is completely absent. There are no candidates for the ministry, no young people offering themselves for the mission field, and the offerings for missions are pathetically small. It is perhaps a selfish way for us at home to regard the relation of the specialized organs of missionary activity to the whole body of the Church, but it is nevertheless true: wherever there is a sense of missionary obligation there is as well a warm and wholesome parish life. In short, each parish which does not exert itself for the good of the Church as a missionary corporation loses incomparably of the things on which it sets most value—its own organic life. To each congregation of our Church, we may reverently paraphrase our Lord's words: if you wish the best for your parish, "Seek ye first to advance the Kingdom of God, and all these things shall be added unto you."

The Centennial will be first of all an occasion of thanksgiving to Almighty God for His grace and power shown

through our feeble efforts to carry out His work. Despite our own failings and half-heartedness, despite our own lack of courage and vision, this work goes on through and beyond our weakness. For the work of the Church in the mission fields at home, *Deo Gratias!* For the work of the Church abroad, thanks be to Him!

The week of October 30th-November 6th is the time set for the celebration of the Centennial. There are certain concrete things suggested for every Churchman to do, as a testimony to his sense of his own share in our Lord's work, and as a means for furthering that work. A special programme will be ready for all the children in the Church schools, for there is nothing that will help more for the Church of the future to realize her obligations, than for the young members of the Church now to develop a sense of their privileges in the Church's missionary work.

Three definite objectives are put before us to enable us to give definite expression of our gratitude to God for the work of our Missionary Society: they are related to the three great needs of the Church as Christ's Body, carrying out His Work. His Body needs specialized *members* to do His work, *means* to make it effective, and the *support of will, heart, and thought* in releasing the stores of His grace upon the hearts and lives of those to whom His message is to be brought. Men and means are only secondary to the need for spiritual sustenance and support, through prayer.

(a) One hundred new missionaries are needed now, and we are to set ourselves to secure at least this number by Easter, 1922. (b) If one hundred thousand proportionate givers were secured, "not only the support of the one hundred new missionaries but all the pressing needs of the field could be taken care of adequately." "A proportionate giver is one who at the beginning of a year determines that he will give to Church and charity at least a certain percentage of his income during the year." (c) By Easter, 1922, it is hoped to enroll one hundred thousand missionary intercessors who pledge themselves regularly and definitely to remember the Church's missions in their prayers, praying for particular missionaries or for particular missionary efforts.

We have before us several months in which to prepare for this Centennial celebration of the Missionary Society. In some way or other each of our parishes is to share in the celebration, and in each parish we can, if we try, plan that it will be a vigorous, hearty, and inspiring week. We shall give thanks to God not only in word and thought, but as well by translating our gratitude to Him into a renewed dedication of ourselves to the work to which we are pledged as Churchmen, and to which our Church is pledged as a branch of the Church Universal—the Extension of the Incarnate Life and Work of our Blessed Lord. As individuals we may be considering how we may best fulfil our obligations. A hundred new missionaries are needed. Is our Lord's Call making itself known to *me*? A hundred thousand proportionate givers could make our Church's programme effective, relieve the Society of constant anxiety and worry, and divert much organized energy into direct work connected with the missionary activities of the Church. Can I receive what God gives and does for me, without having the courage definitely to set aside in advance for Him a certain fixed proportion of my income?

The mission work of the Church only succeeds by the power of God's grace. I can help that work immeasurably by prayer and can hearten and stimulate others by enrolling myself to pray for the Church's work.

Can I refuse to pledge myself thus to pray for His work, carried on by His Church, for His sake, and for that of all for whom He came?

By making these questions personal to ourselves we best put in motion the machinery necessary to accomplish the Church's purpose in this new century of organized missionary endeavor.

THE gratifying intelligence is received that the election of Bishop Lloyd as Suffragan Bishop of New York has been consummated by the canonical consent of a majority of the standing committees and of the bishops. Bishop Lloyd is now, without further action, Suffragan Bishop of New York. We congratulate both the diocese and himself upon the fact.

The corresponding election of Dr. Shipman has not yet passed through the initial stage of action by the standing committees. We had hoped that, even at inconvenience to their members, these would take action before midsummer should make quorums impossible, but evidently the assents and the rejections are thus far too nearly balanced to afford a majority either way. Once more we urge that positive action, either to affirm or to reject, be taken by each committee, since the election must hang on, unratified but not repudiated, until a majority of the standing committees have agreed either to the one line of action or to the other. Considerably more than a majority have acted, but without recording a majority of the whole number either way.

In the meantime we regret exceedingly that bitterness and partisanship should have been engendered by the contest. There is no legitimate place in the issue for either of them.

Men view the issue from curious points of view. We have been amazed at the alignment in favor of confirmation by many of those Churchmen who most pride themselves on what they term "comprehensiveness".

Here is a priest, past fifty years of age and therefore of mature convictions and thoroughly knowing his responsibility for his actions, who, as president of an organization, stands in the frankest and most definite manner for the position of intolerance in the Church and for the proposition that those who differ with his conception of Churchmanship are disloyal and dishonorable.* Other objections to the confirmation of his election have been raised, some of which seem entirely valid, but THE LIVING CHURCH has concentrated entirely upon this one fact. One would suppose that the natural and inevitable alignment of forces would be that those who indorse his principle of intolerance, fortified by the preferment of charges against men who disagree with him, would vote for confirmation, and those who stand for the principle of tolerance or comprehensiveness and non-partisanship would vote for rejection. Yet on the whole those Churchmen whom especially we would have counted upon to stand by the principle of comprehensiveness when it was at stake have largely done the reverse.

And their defenses have been curiosities of logic. It is maintained seriously that the bishop-elect, the president of the society that propounds the platform which we have challenged and that publishes an organ that not one single person has ventured to defend (so far as we have seen) in all this unhappy controversy, is not in the least interested in that platform or in the charges against other Churchmen that it prefers, not interested in the society itself, does not attend its meetings (if it has any), and does not read its organ, of which he is a contributing editor; that he accepted first the vice presidency and then the presidency of this organization, not through any interest or belief in its position, but simply to accommodate his friends; and that he feels no responsibility for what the society stands for or avows or for what its

*The platform of the Society, printed at frequent intervals in *The Chronicle*, its "official magazine," is rather lengthy. Declaring that "resistance of false doctrine (*sic*) and disloyal ritual and practices has been the business of this Society since its foundation," it declares itself opposed to "sacramentarianism," "prelacy," and "priestly intervention," and declares that "these things are now in greater and more ominous evidence in the Protestant Episcopal Church than at any time of its previous history." Resistance is declared to "all attempts to recall the Church to so-called catholic doctrines and practices," while the "disavowal of the Protestant nature" of the Church is declared to be "a conspiracy against its life" and "an act of disloyalty and dishonor."

organ prints; and on this plea of irresponsibility the Church is actually asked to make him a bishop.

Of course this "defense" of their candidate is a more serious indictment of him than any that THE LIVING CHURCH has made. The one redeeming trait in the president of such a society would be that he thoroughly and honestly believed in that position of intolerance and felt it his bounden but unpleasant duty to charge those who differ with him with disloyalty and dishonor. There are men—serious, devout men—who hold that position. Dr. Shipman's friends maintain that he is not one of them. We have no way of knowing. We only say that if a man who does not believe that is still willing to be president of a society that so affirms, and is ready that his name should be used in connection with charges of disloyalty and dishonor against other men that he does not really believe to be true, he is a thousand times more unfit for the episcopate than if the platform and the organ of his society adequately represented his views. We do not maintain that this is Dr. Shipman's position. We only say that such is the "defense" that has been made on his behalf by men who purport to be his friends, and that Dr. Shipman says nothing whatever on the subject.

It is not a pleasant situation for members of standing committees or for bishops, who are canonically charged with voting for or against the confirmation of the election. The one thing at issue is the good of the Church. Partisanship or "schools" of Churchmanship have nothing whatever to do with the case. No man has a vested right to be a bishop and no diocese a vested right to have its choice ratified by the Church at large.

THE LIVING CHURCH has tried to fulfill its duty in publishing the record of the bishop-elect and in framing the issue. Beyond that, the determination that may be reached by the Church is no more to us than it is to any other Churchman. We are happily free from any personal or partisan feeling in the matter, and trust that we have no other motive than that which we have avowed.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND	
M. F. M., St. Paul's Parish, Milwaukee, Wis.*	\$30.00
Miss M. B. Phelps, Wauwatosa, Wis.	2.00
St. John's Parish, Accokeek, Md.	1.05
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C. F. W. Bowen, Folecroft, Pa.	5.00
Balance of Serbian Relief Fund, S. F. Houston, Treas.	1,000.00
Total for the week	\$1,010.00
Previously acknowledged	1,871.22
	\$2,881.22

ANSWERS TO CORRESPONDENTS

ENQUIRER.—A deacon cannot canonically be rector of a parish.

DAILY BIBLE STUDIES

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

August 15—Prayer Always Answered

READ St. Luke 11:1-10. Text: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Facts to be noted:

1. Prayer was a regular part of our Lord's daily life.
2. He teaches His disciples to pray.
3. His definite command with regard to prayer.

One lesson that each one of us must learn from our Lord is the absolute necessity for daily prayer. And when we say

"daily prayer" we do not mean the daily repetition of so many words but actually talking with God as friend talks with a friend; and we must learn to pray with the certainty that God does hear and God does answer our prayer. The parent hears the request of the child but the wise parent meets the request in his own way, not in the child's way. It would be most unfortunate for the child to have all his requests answered in his own way and in his own time. Abraham prayed for a child and his prayer was heard, but many years passed before that prayer was answered. Take your requests to God through our Lord Jesus Christ, know that your prayer will be heard, and wait. God will answer it for your good.

August 16—The Infinite Goodness of God

Read Psalm 33. Text: "The earth is full of the goodness of the Lord."

Facts to be noted:

1. God is to be praised for His power and sovereign rule.
2. He is to be especially praised for His care of His people.
3. Material force is a mere delusion. God alone is the protector and strength of His own.

In one of his sermons Dr. Henry Ward Beecher in preaching on the "Goodness of God" said: "The divine nature is so constituted that it loves to do good. It loves to restore that which sin has blurred or blasted. God loves to bless men out of the supremacy of a love which carries in it infinite benefaction wherever there is mental blight, throughout the heaven and the realm of the universe. God is so good that He loves to do good, and loves to make men good and loves to make them happy by making them good. He loves to be patient with them, and to wait for them, and to pour benevolence upon them, because it is His nature. Why God love? Because it is His nature to love. God is love. Why does He love you though you are unworthy of that love? Because that is just the way the mind of God acts. And that this might be made manifest, He made the most magnificent display of it in this world in the Son of God, our Saviour Jesus Christ, who came to live, to suffer, and to die for men." Let us remember that God's goodness is limited only by our capacity to receive.

August 17—As We Forgive

Read St. Matthew 18:21-35. Text: "Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?"

Facts to be noted:

1. The enormous debt owed by the servant to the king and nothing wherewith to pay, and the king's willingness to forgive.
2. The small debt owed by the fellow servant and only time required to insure full payment and the servant's unwillingness to forgive.
3. The penalty paid by the unforgiving servant.

Part of our prayer this week is that God may forgive us our sins and we have been assured by our Saviour that God will forgive us our sins if we are penitent, but penitence is not the only condition. As we pray that God will forgive us so must we be willing to forgive those who sin against us, and there must be no limit to that forgiveness. "How oft shall my brother sin against me, and I forgive him?" Ah, Peter, do not be so anxious to discover the limitation of forgiveness and duty. What were your hope if God set a limit to His forgiveness? Till seven times? Ah, grudging soul, cease your careful counting. Do not hasten to be done with forgiving. Welcome each new opportunity to forgive your brother and cry, "Thus and thus, and thus, do I hope that God may forgive me." And with its continual exercise the practice of forgiveness shall grow easier, the spirit of forgiveness more natural and strong; and in the ever clearer shining of God's love the kingdom of heaven shall be built up in your soul till all the life is filled with its beauty, its glory, and its joy." (Hubbard.)

August 18—Self-Judgment

Read I Corinthians 11:31-34. Text: "For if we would judge ourselves we would not be judged."

Facts to be noted:

1. St. Paul has been warning the Corinthian Christians against receiving the Holy Communion unworthily.
2. As a preparation he urges strict self-examination.
3. Serious self-judgment would help them escape the impending Divine Judgment.

Foolish people often taunt those who are trying to live a godly life by telling them that they are afraid to sin. And that is just the condition in which any one who makes any profession of Christ and Christianity ought to be: afraid to sin. To thousands of people in the world to-day the words of Scripture are most applicable: "There is no fear of God before their eyes." It is a dangerous condition we are in when we

(Continued on Page 467)



BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE further a traveler goes, the more surely his thoughts fly homeward; he leads two existences, one in the land where he wanders, the other, dreamlike and yet vivid, in the land he left behind. He awakens with

transmarine voices in his ears; and superimposed upon mountain or lake he sees a familiar street, with a spire, perchance, at its end, and green curtains of ampelopsis waving in the salt east wind. Not quite bilocality this, such as mediaeval saints were fabled to possess, but something akin to it, I dare say.

So, as I sit here in the peaceful garden of the Prince of Wales, at Grasmere, looking across the lake to Loughrigg and Silver How, I find myself thinking of you all, friends known and unknown, who read these pages; and I resolve to share with you the impressions of my first fortnight on British shores this summer. When last I was here, the war was scarcely over. Now, two years later, things have more nearly readjusted themselves; but it is not the old England of ante-bellum years, nor the old world. Indeed, I suppose that old world is gone forever; and, though I rejoice to have known it, I think we may reasonably hope the new world will be better, once it finds itself and settles down. Everywhere there are signs of this if one looks carefully; but sometimes it takes a bit of looking. From the traveler's point of view, everything costs twice as much as before the war, railway fares included; and the miners' strike (now happily settled by a "peace without victory") upset the train service incredibly. Trains are frightfully crowded, slow, and uncertain; but everyone is good-natured and looks for improvement speedily. There seems no difficulty about food, and hotel-bills, though large, are still much less than with us at home.

Postage has gone up again: two pence for domestic letters and to America, three pence to the continent; post-cards three half-pence; books and papers much more than formerly. I suppose this is part of the British policy of distributing the burden of taxation as widely as possible; but it seems not unlikely that this special increase will defeat its own ends. The income-tax is 80 per cent to start with, super-taxes being added, together with rates, *i. e.*, local assessments. We groan at a taxation beside which this seems intolerable. But Britain carries on, with scarcely more than the usual amount of grousing; though the *Daily Mail* exposes every day some new extravagance of government, with the Catonian peroration: "This is why your income-tax is six shillings in the pound."

Lloyd George is still in the saddle; and, though many would like to oust him, no one has a strong candidate to propose in his place. Robert Cecil is most frequently mentioned, I think, as a possibility. Despite occasional irritations, the Franco-British alliance is destined to endure. Everybody wants a cordial understanding with America, and is curious to know all about the President. (Everybody, that is, except Horatio Bottomly, M. P., the English William Randolph Hearst, who varies his assaults upon us with an attempt to frame a new anti-supernatural religion which shall mean the reunion of all men at a common shrine.) I have talked with English and Scots of all classes, without yet finding one who is not genuinely anxious to see justice done to Ireland, at whatever sacrifice of prejudices or pride.

The social atmosphere of England is not quite so tense as in 1919. Shop-keepers are returning to some measure of civility; railway porters are almost as obliging as of yore. Now and then one finds the "temporary gentleman," back at his old job, but haughtily disdainful of it and of the public, and needing to be "squashed" several times a day. The unemployment question still remains serious, for the "salaried" at least. But I have no doubt that some way or other, like Sentimental Tommy, Britain "will find a way."

It is too hot to write more of such themes. For five weeks no rain has fallen, and the whole land is scorched like Arizona. The mercury plays tricks up in the 80's—I have seen it above 90 degrees—and we all yearn for gentle rains upon God's inheritance, and for cool breezes, for top-coats and two blankets at night. Doubtless it will come with a rush when the weather breaks, and we shall look back regretfully upon days like these. But, at the moment, few have ambition to walk, fewer still to climb. The foul-reeking motorcycle pants by, the noisy *char a banc* carries trippers into the holy places. And we others, at ease in the shade, are content to relax over-taut nerves, and murmur, "Good old England!"

MY FIRST WEEK HERE this summer was passed in Cheshire, with friends and parishioners as charming as hospitable, in what was once a lovely village at the edge of the Wirral. Now it is absorbed in that expansion of greater Liverpool across the Mersey which is called Birkenhead; but it still keeps something of its ancient fragrance. Old farm-houses remain among trig modern villas, winding roads, hedge-sheltered lanes, old-fashioned gardens, a street of tiny shops, quaint and clean and characteristic. At Bidston Road the land drops down abruptly to rich, rolling meadows and grain-fields, with tiny hamlets clustering round square church-towers. Millionaire Liverpool merchants have built pompous mansions there on the cliff-edge; but they have not spoiled it altogether. St. Saviour's Oxtan, new and stately, reproduces the traditional church architecture of the country; and I noticed there, as in so many churches, the crucifix as the central feature of the war memorial.

For myself, I am quite content to sit in the garden with ten-year-old Myrtle and her eleven-year-old cavalier Teddy, basking, resting, renewing my energies by passive accumulation. Teddy declares that Myrtle is "the right sort, and practically a boy." However controversial the second part of his tribute, we are heartily agreed as to the first; and the afternoons were all too short. Liverpool seemed very far away but I managed to pay my respects to the Pre-Raphaelites in the Walker Gallery, and to rejoice in that ever glorious *Sponsa de Libano* of Burne-Jones, the glory of that collection.

There may be more peaceful corners of old England than Grasmere; but I have yet to find them. Each time I return, new beauties reveal themselves; yet not so much in explicit detail as in the atmosphere of the place. That Wordsworth lived there, with his friends of the Lake School, adds something; but had no poet ever sung its praises, it still would be exquisite and *sans pareil*.

True, the lake is only a pond; the mountains neither as beautiful nor as awful as our own White Mountains or Green Mountains or Adirondacks. But comparisons are futile in face of the plain fact that essential peace dwells

here, unbroken even by the too frequent motor-horn, or the Lancashire accent on the bowling-green. The most casual visitor is impressed; the fortunate re-visitor surrenders at once.

I have written often of Grasmere in these pages; and some of you may remember my darling little friend, Agnes Green, whose face appeared here last September, when I wrote of how God had taken her to Himself. My first walk led me, the night of my arrival, to the village God's Acre, just this side Demmail Raise. No cold stone weighed down her grave; white heather blossomed at her head, purple heather at her feet; fresh roses, just plucked by her playmates, were above her heart—not so sweet and fragrant as her child-life had been. I felt, somehow, that I needed her prayers more than she mine, nor hesitated to breathe an invocation therefor. Later, I sat in the tiny cottage where she grew up, and talked with her mother—a conversation too sacred to be set forth. The long northern twilight was bright at ten o'clock as I came away.

It was touching to find how everyone in the village spoke of Agnes with the same abundant love and praise. Wordsworth could have sung more sweetly of her than of her namesake four generations back, whom he praised so well for her childish courage. And I was not a little gratified to find myself recognized and greeted as "Agnes' American gentleman" by those to whom her name was a password.

But Grasmere has always been famous for its children; and others have appeared this year, well worth knowing, picturing, and praising: Jessie, thirteen-year-old granddaughter of Mrs. Dixon, the nonagenarian caretaker of Dove Cottage, Wordsworth's old home; Lucy Baisbronn, ten, and not unlike Agnes at her age; tiny, golden-haired, eight-year Katharine Swainson, whose grandfather quotes poetry as he carcs for the garden here of the Prince of Wales; and many another, all immaculate, friendly, sweet-voiced, radiant with that ineffable charm of childhood which is the perpetual reassurance to each generation that the Fall of Man is not irremediable. I salute you all, O better than fairies! Love me even overseas!

TO FIND WORDSWORTH'S GRANDSON established here, kindly and hospitable; to visit Fox How, Dr. Arnold's old home, still in possession of his descendant; to identify many a place immortalized in literature; all that makes a stay here a delight, but the best of it eludes description. I can feel it, as I do now.

HOLY TRINITY IN THE EUCHARIST

IN THE EUCHARIST, we can easily and helpfully acknowledge the full plenitude of the Trinity. God the Father, the mighty Giver; God the Son, the perfect Gift; God the Holy Ghost, the clean and pure Receiver. Each His office; Each His part and place! Each we bless and glorify and thank. At no part do They fail us; the whole action is complete; on every side of us is support assured. We move forward to His high altar, surrounded, encompassed on every side by the whole fulness and abundance of the Godhead. It is the Highest, the Holy, the Eternal, who spreads His table; it is the blessed, the everlasting Intercessor, whose flesh and blood we eat and drink; it is the Holy Comforter who spreads out hands from within us, to receive from the hands of the Father the Body of the Son. And all Three are One. That which is given is holy as God Himself, the Giver; it is not less holy than He; the Gift is as utterly and entirely divine as the Father Himself who gives it; the Receiver is no less holy and pure than the Gift or the Giver. Nothing is lost of the preciousness of the Gift, nothing is spoilt or sullied; wide and entire the Spirit of God receives that holy thing which the Father gives and presents. Yes! the whole united authority of the Blessed Trinity assures and secures to us our salvation by the Body and the Blood, and therefore it is that, in spite of all our miserable and hideous defilements, we can venture to laud and magnify the glorious Name evermore, praising God and saying, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High."—*H. Scott Holland.*

DAILY BIBLE STUDIES

(Continued from Page 465)

are not afraid to sin and it is a worse condition to sin and feel no pangs of conscience. On the other hand it is a most hopeful sign when conscience will give us no rest until we have repented for the sin committed and are driven to make restitution and ask for pardon. No matter how guilty we may think ourselves, or how fearful we are of a careful self-examination, let us make that examination, pass the very strictest judgment upon ourselves, and ask forgiveness now from Him who one day must be our judge.

August 19—God Provides

Read Exodus 16:11-15. Text: "This is the bread which the Lord hath given you to eat."

Facts to be noted:

1. The children of Israel complained that they lacked food.
2. God provides them with their daily bread.
3. Moses recognizes God as the sole source of the supply of food.

I think you will agree with me that the writer of the following sentence is right: "The Christian often thinks, and schemes and talks, like a practical atheist. His eye is so conversant with secondary causes that the Great Mover is little regarded." Isn't that just the trouble with most of us "who profess and call ourselves Christians"? We simply leave God out of our consideration. Too often we believe there is a God but we don't believe in Him; we pray to God but we don't believe our prayers will be answered. We don't take God at His word. So frequently we are to all intents and purposes atheists. Our passage and text for the day should teach us a lesson. God promised to take care of His people. There were times when they were over-anxious, but there never was a time when God did not keep His promise. The bread they received was indeed the bread the Lord gave them. When we pray for our daily bread, let us believe and know that our prayer will be answered.

August 20—Christ, the Mediator

Read I Timothy 2:1-8. Text: "For there is one God and one mediator between God and man, the man Christ Jesus."

Facts to be noted:

1. St. Paul's faith in prayer for all men.
2. God's desire: the salvation of all men.
3. Our salvation secured by our Saviour Jesus Christ.

When a man has occasion to go to court he employs a lawyer to present his case. The lawyer is skilled in that kind of work. He knows just how the case should be handled and more than that he knows the law and his standing is recognized by the judge. He is the pleader, the mediator between his client and the judge. Just so do we need a mediator at the court of God. We need One who knows not only our case but our nature, our weakness and our temptations; more than that, we need One who has been subjected to the same temptations to which we have been subjected; and then our Mediator must be acceptable to God. God Himself has given to us such a mediator in our Saviour Christ. So when we plead with God let us think of our Lord as One who has a complete understanding of our case, and let us plead with a certainty that our cause will be heard for His sake. The epistle to the Hebrews puts it very clearly, "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace in time of need."

"TRUST . . . AND BE DOING GOOD"

IT IS MUCH that men should be able to endure disappointment and perplexity, to be quiet under pain, to refrain from the rebelliousness of anger or of despondency; and perhaps, at times, we may be thankful if we can attain to this, and God may accept it, in His pity, as the best that we can offer for a while. But the progressive revelation of His truth, the great warrant of our trust in Him, was meant to give us strength for something more than mere quiescence. It was meant to keep us always loyal to the true end of life, and to make us both steady in the singleness of our aim and also careful as to the means we use. For a lowered aim, and shifty, worldly means, are the plainest signs that a man is losing trust in God—is forgetting, or at heart denying, that God cares for men and for the issues of their work. To trust God is simply to take His way; to strive after the example of His goodness both in the general plan and purpose of our life, and in our manner of dealing with its problems; to resist every temptation and hankering and attraction that would lead us aside from the one line, the narrow way of doing good.—*Francis Paget.*

Camp Houghteling—Lake Amy Belle, Wisconsin

By the Rev. John S. Bunting, Chaplain

THE second summer of Camp Houghteling has lifted it above experiment and established it as a dependable training school for Christian character and Church leadership, and, best of all, as a remarkable recruiting station for the Church's ministry.

It was established last summer along with Camp Bonsall by the Brotherhood of St. Andrew, and was created by Gordon Reese, its founder and first director, whose ideals and influence will ever hallow and inspire it. We want you to appreciate these Church camps; therefore, please look at this one.

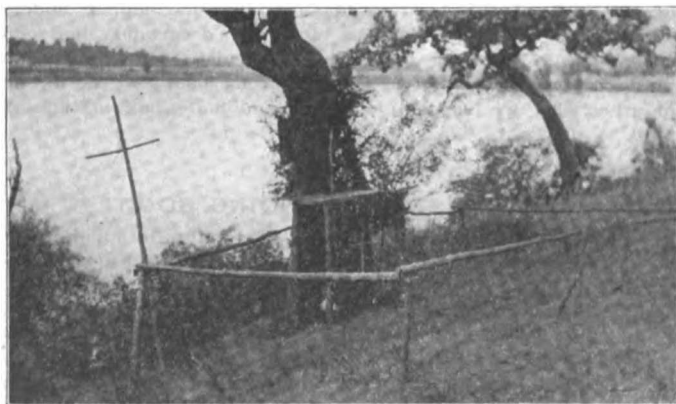
Twenty-two miles west of Milwaukee and one hundred and twenty-five north of Chicago, amid a wonderland of hills, valleys, lakes, and clear streams, the greatest dairy land in the world and with a background of early pioneer romance and Indian legend blending with the memories of the consecrated heroism of Church priests and bishops of a later day—no wonder everyone feels the indescribable charm of it all. Yet, our boys more often thought of Galilee than they did of Indian romance. "It makes you think of the Bible," they would frequently say. So it did, and you remembered Longfellow's lines:

"Him evermore we behold walking in Galilee,
In the cornfield's waving gold,
In hamlet and wood and wold,
By the shores of the beautiful sea,
And that Voice still soundeth on,
From the centuries that are gone,
To the centuries yet to be."

The camp was directed by Mr. John H. Bomberger, a student of the Virginia Seminary and a leader at Camp Bonsall, last summer and several times director of Boy Scout camps in Pennsylvania—inspiring, sincere, capable, and ever devoted to his boys, and winning his way by the sure pressure of love and simplicity. We are certain his subsequent leadership of Camp Tuttle will be as successful.

The mornings were devoted to instruction conferences on specified subjects of Church teaching and responsibility—each period forty minutes and held beneath the "conference tree" on the slope of Amy Belle. The afternoons were all for fun—hikes, games, athletic meets, aquatic sports, stories, and stunts. Yes, there was plenty of fun.

Mr. John D. Alexander, field secretary of the Brotherhood work, divided the whole camp into two assemblies and all competitions grouped themselves accordingly. Strong



RUSTIC CHAPEL AT CAMP HOUGHTELING

and interesting in conference, he was a lovely influence all through the camp.

The Christian Nurture instruction was given by the Rev. Frank E. Wilson, of Eau Claire, Wisconsin, in a series of conferences lasting four days. "I learned more in four days," one boy said, "about Christian Nurture than I had ever learned before." The Social Service work was given by the Rev. F. S. White, rector of the Church of the Holy

Communion, St. Louis—his field covered thoroughly and ably and winning the love of all in his four days' residence.

The instruction in Bible, Prayer Book, and Nation-wide Campaign Conferences and all daily and Sunday services and celebrations of the Holy Communion were taken by the chaplain.

The Rev. Dr. Partridge, a returned missionary from Turkey, gave an interesting lecture on The Peoples of the Near East, and the Rev. C. T. Bridgeman, representing the Department of Foreign-Born, gave a lecture one evening on Americanization which will be long remembered.

The work of the executive secretary was taken by R. C. Dewitt of La Grange, Illinois, whose energy and efficient



A MORNING CONFERENCE AT CAMP HOUGHTELING

business methods were a big factor in camp success and personal comfort.

Perhaps the little rustic chapel will be as vividly recalled as anything—its altar against a great tree, leaning toward the lake, beautifully softened with evergreen and the cross above it all; and a chancel-railing of saplings like wide arms swept around the whole. Holy Communion every other day, morning-watch at 6:45, vespers at 7:00, with addresses on Men of St. Mark's Gospel. Sunday services at the same hours, with morning prayer and sermon at 11:00 A. M.—this was the schedule of services.

A splendid demonstration of Brotherhood work as up-builder of a congregation was given in connection with the last Sunday of camp. Going out in two's the boys were out all Saturday afternoon, visiting every farmer within a radius of six or eight miles and giving an earnest invitation to each one. They did their work so well that some seventy-five of them appeared at worship. Think of it—walking six miles to invite a man to worship and then seeing him come. Mr. Edwin Clark of Chicago was present for most of the camp period and greatly helped with his advice and co-operation. Nor should the work of Mr. Eric Kohler and his two Scouts be omitted—tree and flower study and life-saving demonstrations. The boys purchased a beautiful communion set of quadruple plate to take the place of the crude arrangement of the previous year.

The greatest achievement was in the arousal of the mind and heard of every boy to the Church's ministry. It was God's doing and not man's, and the approach and appeal were guided by Him—unto Him be the praise. Beneath a lone tree, at the far end of the lake, a muttering storm coming on, both director and chaplain knelt on opening day and begged for hearts to be opened—and they were.

The entire force united in action and supplication toward this goal; two strong public addresses were made by visiting friends; and every tent leader became proud of the fact of some boy's decision. Each tent was visited by the

chaplain for this purpose at "taps"; bed-time and chaplain and boys would kneel in the dim-lit silence and pray. The day was past, the noise hushed, and eight boys sat on bunk-sides and were earnestly told of the amazing situation as to the ministry. If you don't believe a boy can pray, you should have been in one of those remarkable tent-meetings.

It all culminated on the last Sunday night in camp in a meeting on Conference hill, when "all boys who had decided to enter the ministry, and all who were seriously thinking of it, would kindly meet with the chaplain for a few minutes after vespers"—so the invitation ran. Seven boys out of this group of seventeen present had decided and

three more were just as resolved and only wanted another talk with home folks. Think of that—seventeen out of sixty, coming to a last meeting with the chaplain and director—no one pressed or over-urged to come. There they sat, each over 16 years, very quiet and also very tense and still, and each looking squarely into the face of the greatest job in the world—helping to reclaim a lost world to its Owner and Lord.

Ten boys for the ministry! Maybe one may falter? Yes, and two more will take his place. *We happen to know those boys.* Forty men for the ministry from four camps—would not that be worth while?

Serbian Church Makes Proposals to the Czechoslovak Church

NEGOTIATIONS between the Serbian Orthodox Church and the (independent) Church of Czechoslovakia (Bohemia), which has repudiated the Roman obedience and is now organized as an independent national Church, have for some time been in progress. The Serbian Bishop Dositij (of Nish) is now in Prague in conference with Czechoslovakian Church officials. It is recalled that in a similar visit of that Bishop to Prague last summer, he conducted services in St. Nicholas' Church, at one of which the Rev. Robert Keating Smith, one of our own clergy, preached the sermon.

The following is an authentic translation of the proposals officially made on behalf of the Serbian Orthodox Church to the Church of Czechoslovakia:

"OFFICIAL PROPOSALS OF THE ORTHODOX CHURCH TO THE CZECHOSLOVAK CHURCH.

"The Holy Synod of the Serbian Orthodox Church. A. S. No. 132. Nov. 18, 1920; Dec. 1, 1920 at Carlowitz.

"To the Central Committee of the Czechoslovak Church:

"The Holy Synod of the Serbian Orthodox Church greets with pleasure the movement of the clergy and laity in the Republic of Czechoslovakia in favor of turning to the Orthodox Church, the Church to which they belonged originally and which is inseparably connected with the names of the holy apostolic missionaries Cyril and Methodius.

"Responding to this movement, true to the tradition and spirit of the Holy Orthodox Church, the Holy Synod is far from any intention to undermine the foundations or to deny the significance of any Church or society of Christians, especially at this time when the whole world is bound to fight against the spirit of negation and when co-operation and a firm uniting of all divine Churches is imperative. True to the tradition and spirit of the Serbian Orthodox Church, the Holy Synod is far from even a shade of endeavoring to look for converts in any Christian Church.

"On the other hand, however, the Holy Synod holds it to be its duty to help a serious movement in favor of joining the Orthodox Church, especially when in this present movement the initiative comes spontaneously from amidst the Czechoslovak clergy and laity. The Serbian Orthodox Church is the less inclined to deny assistance to the Czechs who now appeal to it, as the Bohemian nation in ancient times had, in the 15th century, already commenced negotiations with this in view when they were interrupted by the fall of Constantinople.

"The Holy Synod therefore assumes that in responding to the Czechoslovak appeal it is but continuing the work long ago started and interrupted by serious events.

"Therefore it is Resolved:

"Because of repeated demands on the part of the Central Committee of that Movement, that the Holy Synod shall send his holiness the Reverend Bishop Dositij of Nish to be the authoritative interpreter of the Holy Catholic and Apostolic Church of the East, and also to act wisely as an adviser in matters of the local organization of the sister Church in Czechoslovakia.

"Replying in detail to certain wishes and requests presented by the Central Committee of the Czechoslovak Church, the Holy

Synod has earnestly endeavored to satisfy them, and (for the good and welfare of that Church only) makes the following answers:

"1. The Divine Service books in the Czech language will be admitted, providing that the supreme Synod of the Church gives its sanction to the translation.

"2. In the holy sacraments anything in secret which is important according to the teachings of the Orthodox Church shall be introduced and maintained.

"3. The establishment of the Czechoslovak Church shall be *saborno* (congregate)* and the entire spiritual management shall be arranged according to the model of parish church communities. As to the election of the parish clergy it shall be left to the people to elect desirable persons whom the Synod may ordain. The clergy and laity shall select candidates and present them to the Synod, and the Synod shall have the power to consecrate the suitable one for the office of Bishop.

"4. It is understood that the (proposed) Synod shall be given special instructions.

"5. The Czechoslovak clergy is granted one marriage, the same as ours. Negotiations are now going on with respect to a second marriage, and measures will be taken which will be valid for the entire Orthodox Church.

"6. The Serbian Church assumes that the Czechoslovak sister Church will have a sufficient number of intelligent candidates, qualified according to the rules for the office of a Bishop, like any other Orthodox Church.

"7. The Bishop of Nish, the Reverend Dositij, is delegated as interpreter of the Orthodox Church and counsellor in matters of the organization of the Czechoslovak Church.

"8. The Serbian Orthodox Church, inspired by the spirit of fraternity towards the Czechoslovak nation, has but one intention and goal, and that is, led by the Holy Spirit, to help their brethren to create in the shortest possible time an autocephalous Czechoslovak Orthodox Church like other Orthodox Churches.*

"9. The Serbian Orthodox Church hopes that the Czechoslovak government will acknowledge the establishment of an Orthodox Church in the Czechoslovak Republic, in order that the support of the clergy may be justly provided for on the part of the government as well as the believers.

"10. The Holy Synod will take necessary measures to answer this demand.

"11 and 12. The Serbian Church is Orthodox, like all others.

"The Central Committee of the Czechoslovak Church approaching the Serbian Church and, with their followers, being accepted under the jurisdiction of the Serbian Church, the latter will take motherly care of the Czechoslovak Church and will endeavor to create a special Czechoslovak autocephalous Church able to carry out its own internal organization in the interpretation of religious rules and in whatever way may best respond to the needs of the Church.

"This Church shall be named The Orthodox Church of Cyril and Methodius.

"Signed by the President of the Holy Synod of the Serbian Orthodox Church, Archbishop of Belgrade and Patriarch of Serbia,

"DIMITREJE (L.S.)

By the Secretary,

DIMITREJE ROSHU (L.S.)"

*That is, more like the democratic organization of the American Episcopal Church. R. K. S.

The Church's Solidarity

By the Rev. James E. Freeman, D. D.

THE war emphasized the need for greater national unity. There were those in our country who felt, when the call to arms was sounded, that lack of unity might be our undoing. We were happily surprised, however, to find that, once the call was issued, every State in the Union responded, and a polyglot and heterogeneous people became as one. Nothing in our generation, or indeed in any other period, has disclosed more fully the sense of the unity of the nation.

It is growing increasingly evident that there must come about a like unity in the Church. We are not speaking now of that unity that is sought for through our Commission on Faith and Order, but rather unity within our own body. It has seemed to us that we shall be more successful in pressing the claims of faith and order upon the other religious bodies about us if we recognize in all their fulness the meaning and significance of these terms as applied to our own household of faith. Obviously, there can be neither faith nor order without the sense of unity and solidarity. "A house divided against itself cannot stand." To-day we are split up into dioceses and parishes, and in many respects we are more congregational than the body that bears that name. This has been repeatedly illustrated in efforts that have been made in recent years to effect great national movements.

The General Convention sets up central bodies for handling the Church's affairs at home and abroad, vests them with authority, furnishes them with all the means for doing a national and international work; and before the new body has been under way a few months it becomes evident that it is difficult, if not impossible, for it to work efficiently in the interests of the whole Church, because its authority is questioned, its leadership impugned, and its influence vastly curtailed. The Nation-wide Campaign and the recent attempt at a Nation-wide Preaching Mission are in demonstration of all this. Bishops themselves, in their own dioceses, claim that their authority as chosen leaders is questioned, and while diocesan interests receive a ready hearing they receive but scant consideration at the hands of the parochial clergy. The spirit of parochial and diocesan independence and the sense of congregational autonomy repudiate any effort made to solidify, co-ordinate, and unify the great common interests of the Church.

The great secular concerns over the land are beginning to realize that in union there is strength, and that without it there is weakness and inefficiency. No one is asking for an autocratic form of Church government, but there must be a happy mean between such a form and that which to-day exists, in which there is a lack of the sense of national Church consciousness. In the other great professions, notably that of medicine and surgery, even the most outstanding representatives feel the need of not only having fellowship with their colleagues, but frequent and intimate conferences upon those vital questions that concern the common things in which they are engaged. In practically every walk of life the so-called get-together spirit is becoming more and more widely recognized. The time has come when our Church, if it is to take a great forward step, must recognize that the very first principle that predetermines a successful and efficient administration, general, diocesan, and parochial, is a sense of the Church's solidarity. There will of necessity be differences of administration and possibly differences of interpretation. But notwithstanding these differences there is no reason why there should not be a greater fraternity of interests, a greater recognition of the common responsibility of every bishop, priest, and deacon for the maintenance of the

Church's fundamental ideals, and a clear obligation to uphold and sustain those well-defined and authoritative organizations and systems that are designed for the carrying forward of its plans.

Let us be frank about it and not side-step the question. To-day we not only lack confidence in our leaders and in the organizations that the General Church has established for our direction and guidance, but we also lack cohesion and the evident desire to co-ordinate our work for the advancement of the common concerns of the kingdom whose Master we serve. We believe profoundly that the day has come when we must, for the saving of our house, and indeed for the saving of the nation itself, put away all party rivalries and strife, all petty diocesan and parochial differences, and, recognizing the fundamental things of our faith and polity as a Church, come together, and with united strength press forward the great claims of the kingdom.

The laity will hardly be inspired with a sense of the Church's authority as an exemplar of truth, or with the refinements and beauty of its system and polity, or indeed with its essential unity as a body, unless the clergy disclose a more evident devotion to these things.

A few strong churches here and there in our larger towns and cities, prosecuting their tasks, however splendidly and effectively, in an insular way, without the sense of obligation to the weaker or even to the stronger things of the Church, will not and cannot, no matter how successful their enterprise, save the whole Church from ultimate failure nor its far-flung battle line from rout and defeat.

The closing years of the war disclosed the need of the centralization of authority in a general staff, and not until the unrelated divisions of the battle front were federated together, acting in harmony, co-ordinating all their efforts and striking as one body, did the great gray lines of the enemy yield and break and the day of peace come. It was a mighty lesson for the Church to learn and profit by.

We believe that the day is coming when there will be a larger fellowship of the Christian bodies of every name, but before that day comes, if we in our Protestant Episcopal Church are to hasten it, we shall have to stand more compactly together than we do to-day, recognizing far more fully than we do now our authoritative bodies and officers, and, through more concerted effort, impress the world about us with the unity within our own ranks. We shall always have to make allowances for temperamental and other differences, for the influence of tradition and training that enters so largely into our so-called point of view. All this we may do, but we dare not, if we are really to become a truly national Church, with a national consciousness, treat with indifference or unconcern those things that are related to our vital unity and our indispensable solidarity.

We believe the time has come when this Church of ours must set its house in order, and by the house we mean the whole house, and not a part of it. Bishops and clergy, committees and organizations, large and small, will make mistakes. They are not infallible. But notwithstanding this, if the battle against the common enemy is to be won, we must have leaders, staffs, an organization, and, above all else, obedience in the ranks.—*Southern Churchman*.

THEY WHO would have God, in obedience to the first law of divine morality, must not only have a well-grounded belief in Him, but must maintain continually an awful sense of His Universal Presence and Divine Knowledge. They must at no time and under no circumstances be without it. It must go with them into the company of others, and it must keep them company when they are alone. They must feel it as close and near to their inward thoughts and the most secret movements of their will as to their external gestures or overt acts.—*Bishop Moberly*.

International Relationships—II

By Clinton Rogers Woodruff

HERE is a lot of good, hard work being done from day to day, week to week, and year to year, for better international relationships and, therefore, for permanent peace. The Corda Fratres Cosmopolitan Clubs represent one of these efforts. They are college clubs devoted to creating bonds of brotherhood between the nations. There are now thirty-five of them and they plan to raise a five-year budget sufficient to pay the expenses of a full time field secretary, together with the expenses for a number of new enterprises by which it is hoped to increase the effectiveness of the movement both within the clubs and between them. As yet, however, the committee in charge of organizing the budget campaign has not succeeded in its work, so that the final impetus remains to be given. Also the man around whom the plan was built, Dr. George Nasmyth, died last summer in Europe while on a mission to organize the Cosmopolitan movement there. His death was a great loss to the movement. He was devoted to this and looked forward to making it his life work if it could be organized so as to make such a plan possible.

Last summer an institute was held in Michigan, in a small way corresponding to the Y. M. C. A. conference at Geneva. It is expected that this will be a start for many other conferences with a greater attendance. The Chicago women's chapter has charge of editing and publishing the Association magazine, the *Cosmopolitan Student*. Among the new clubs that have been added as chapters are those at the University of Virginia, the University of Florida, the Georgia Tech., the Denison University, the University of Kansas, and the University of Cincinnati. The 1920 convention was at Ann Arbor on December 27th, 28th, and 29th.

The American Association for International Conciliation is another useful educational body in this field. (Its address is Sub-Station 84, New York, N. Y.) It prints and circulates documents giving information as to the progress of the international movement. These publications are non-partisan, their only aim being to educate. In addition to this the Association has organized throughout the country in the various universities and colleges International Relations Clubs under direction of the director of the Institute for International Education, which are affiliated with the Corda Fratres. They too emphasize the educational features of the work.

The International Notes Section in the *Journal of International Relations* is edited by the Association.

Among the publications issued during 1920 were:

Reply of the Allied and Associated Powers to the observations of the German Delegation on the Conditions of Peace. November 1919.

Agreements between the United States and France, and between England and France, June 28, 1919; Anglo-Persian Agreement, August 9, 1919. December, 1919.

International Labor Conventions and Recommendations. January 1920.

German Secret War Documents. May 1920.

Present Day Conditions in Europe. By Henry P. Davison; Message of President Wilson to the Congress on the United States and the Armenian Mandate; Report of the American Military Mission to Armenia. June 1920.

Documents concerning the Accession of Switzerland to the League of Nations; The United States and the League of Nations; Reservations of the United States Senate of November 1919 and March 1920. July 1920.

The Treaty of Peace with Germany in the United States Senate. By George A. Finch. August 1920.

The National Research Council, by Vernon Kellogg; The International Organization of Scientific Research, by George Ellery Hale; The International Union of Academies and the American Council of Learned Societies, by Waldo G. Leland. September 1920.

Yugoslavia, by M. L. Pupin; Declaration of Independence of the Mid-European Union, October 26, 1918; Declaration of Independence of the Czecho-Slovak Nation, October 18, 1918; Declaration of Corfu, July 20, 1917, January 1919.

The League of Nations: Proposed Constitution of the League

of Nations; speeches delivered before the Peace Conference by members of the Commission on the League of Nations; Addresses delivered by President Wilson in Boston, February 24, 1919, and in New York, March 4, 1919, March 1919.

Criticisms of the Draft Plan for the League of Nations: William Howard Taft, Charles E. Hughes, Elihu Root, April 1919.

In the annual report of the American Peace Society (Colorado Bldg., Washington), its secretary, Arthur D. Call, said that the work of the Society, continuing through the world war, not only survived, but is beginning again to thrive. Inquiries from centers of former activities indicate a re-awakening of interest in its work. The New Hampshire Peace Society is increasing its effort in behalf of a greater international community of interests, especially among the young people of the Americas, and also between students of this country and those of Europe, including Germany. He pointed out that the National Council of Women has a section studying the problems of peace and war. Other groups of women are taking up again the strands where they were left when we entered the war. Notwithstanding the marked increase in the cost of paper and other complications in the printing trade, the *Advocate of Peace*, with the assistance of George Perry Morris, has been published regularly and its size increased from 24 to 32 pages. There has been an increasing number of articles from across seas for purposes of publication in the *Advocate of Peace*, indicating also a return to the hopes and aspirations of the Society. There have been a number of requests from abroad, especially from Austrians, for financial help. He also noted the renewed interest of the New York Peace Society, the publications of the World Peace Foundation, and especially of the Carnegie Endowment for International Peace. There are indications, he maintained, of the change of public sentiment toward this long established movement for international peace. The war psychology of the nations, Mr. Call declares, is giving way once more to the psychology of peace. I sincerely and deeply hope he is right.

A constant subject of study is the extension of the work of the Society. Its secretary is of the opinion that two lines of extension are now open to the Society, one the development of the *Advocate of Peace* into an international monthly of a much wider and deeper influence; second, an increasing publicity among newspapers and magazines.

In the midst of the controversy over the League of Nations, the secretary of the Society, who is also the editor of the *Advocate of Peace*, was obliged to formulate and to express as best he could the views of the Society. In the absence of any means of ascertaining the average of the views of the entire membership, he was forced to express those views after conference with a comparative few. In his report he said:

"Those are the principles upon which men, when once they know, can agree. They are the things upon which men do agree increasingly. The republican party of the State of New York has adopted those principles as its plank for a foreign policy. The men who made that platform are to have an influential voice in the platform of the National Republican Party. Prominent candidates for the presidency, Governor Lowden, Senator Johnson, Nicholas Murray Butler, have spoken favorably of all or a part of those principles. Democrats favor them. The American Institute of International Law adopted them. The American Peace Society has adopted them. Avoiding the difficulties, real or imaginary, feared by the opposition in the Senate to the Covenant of the League of Nations, particularly the dangers inherent in any international organization with power to coerce by force of arms its will upon unwilling states, also in the nest of threatening controversies arising out of the proposal to perpetuate the inequality of states, these principles advertised and argued for by this Society constitute the very essence of your secretary's labors during the year just ended. Therefore, they include the sum and substance of his annual report."

It might be added, however, that this was done only after the most painstaking study possible to him of the

history and purpose of the Society. Those views thus ascertained have appeared from month to month in the *Advocate of Peace*. He believes that the views as he tried to express them are the views consonant with the spirit of the men who have gone before in the service of this aged society. Out of the year just passed, its confusion of ideas, its unhappy struggle between legislative and executive branches of the American government, he thinks he sees clearer than ever before the vitality, strength, and abiding veracity of the principles pleaded for and consistently upheld since those epic days of William Ladd. He declares that:

"The principles are there, vivified and applied to the exigencies of our modern times, published faithfully and regularly since America entered the world war. They are there. They have not been assailed, much less successfully contradicted. They are the expression of a constructive foreign policy, be it for America or other state. They represent the epitome of all that America has achieved in its political history. They are the enduring substructures of any adequately governed world."

The Hon. James L. Slayden having retired from Congress, he was because of his services as president of the American group of the Interparliamentary Union made a member of its council. His successor as president of this group is Senator William B. McKinley, from Illinois. The president of the Union and chairman of the council is Lord Weardale of Great Britain.

The first attempt at a general meeting of the Union since 1914 resulted in a meeting of the council of that body in Geneva, October 7th and 8th, 1919. There was another meeting of the council at The Hague, June 5, 1920. The following self-explanatory resolutions furnished by the Secretary General, Christian L. Lange, of Christiania, indicate the situation relative to the union:

"The Interparliamentary Council, meeting at The Hague on June 5th, wishes to put on record as its firm conviction that the Interparliamentary Union has now a greater importance than ever. It should especially support and develop the action of the League of Nations, for which it can claim the honor of having done pioneer work. In order that the Union may play in future the same beneficial part as in the past, it is absolutely necessary that it should maintain its essentially international character, which is the very principle of its organization.

"It is therefore with the sincerest regret that the Council has learned of the recent decision of the Belgian and the French groups provisionally not to take part in interparliamentary meetings.

"Without wishing to offer any comment on this attitude, which finds its explanation in the terrible sufferings of the populations of these two countries during the war, the Council wishes to express the hope that their Belgian and French colleagues will revise their attitude, and soon resume their places within the Union, in whose work so many of them have taken a useful and honorable part.

"It invites at the same time the parliamentarians of all countries to form groups affiliated to the Union, if they have not already done so, and to take active part in its work.

"It instructs its Bureau to transmit this resolution to all parliaments of the world.

"Whereas the XIX Conference had been convened at Stockholm for the month of August 1914, and whereas its meeting, carefully prepared, was unavoidably prevented at the last moment by the outbreak of the war;

"Whereas it has not been possible, having regard to the essentially international constitution of the Union, to hold a plenary Conference during the war, or later, during the armistice;

"Whereas there exist, still at the present moment, difficulties both of a political order and with regard to travelling, which may prevent the holding of a really international Conference;

"Whereas the coming elections in the United States will prevent the American parliamentarians from taking part in a Conference in 1920."

The Interparliamentary Council, meeting at The Hague on June 5, 1920, extends its cordial thanks to their Swedish colleagues for their resumed invitation, resolves to adjourn the XIX Conference to next year, and accepts the invitation of the Swedish Group to hold this Conference at Stockholm."

In May 1919 the Zurich International Congress of Women assembled under the presidency of Jane Addams. It was called by the International Committee of Women for Permanent Peace which was the outcome of the International Congress of Women held at The Hague in 1915. The Zurich Congress, at which 147 delegates from 15 countries were present, altered the name of the organization to Women's

International League for Peace and Freedom and transferred the international office to "the seat of the League of Nations". The object of the League is to organize support for the resolutions passed at the Women's International Congress at the Hague in 1915 and in Zurich in 1919, and to support movements to further peace, internationalism, and the freedom of women.

The League has organized sections and official correspondents in the following countries: Argentina, Australia, Austria, Bulgaria, Canada, Denmark, Finland, France, Germany, Great Britain, Hungary, India, Ireland, Italy, Netherlands, New Zealand, Norway, Poland, Sweden, Switzerland, United States America.

The report of the Zurich Congress gives a full account of the purposes and character of the League but furnishes an extremely interesting picture of the state of mind of pacifist women. The Congress not only sent the following telegrams to Paris but sent an international delegation, which was received by representatives of all the chief allied governments, to make representations in the same sense.

"*Telegram re FAMINE and BLOCKADE:* This International Congress of Women regards the famine, pestilence, and unemployment extending throughout great tracts of Central and Eastern Europe and into Asia as a disgrace to civilization.

"It therefore urges the governments of all the powers assembled at the Peace Conference immediately to develop the inter-allied organizations formed for purposes of war into an international organization for purposes of peace, so that the resources of the world—food, raw materials, finance, transport—shall be made available for the relief of the peoples of all countries from famine and pestilence.

"To this end it urges that immediate action be taken.

"(1) to raise the blockade, and

"(2) if there is insufficiency of food or transport

"(a) to prohibit the use of transport from one country to another for the conveyance of luxuries until the necessaries of life are supplied to all peoples,

"(b) to ration the people of every country so that the starving may be fed.

"The Congress believes that only immediate international action on these lines can save humanity and bring about the permanent reconciliation and union of the peoples."

"*Telegram re TREATY of PEACE:* This International Congress of Women expresses its deep regret that the terms of peace proposed at Versailles should so seriously violate the principles upon which alone a just and lasting peace can be secured, and which the democracies of the world had come to accept.

"By guaranteeing the fruits of the secret treaties to the conquerors, the terms of peace tacitly sanction secret diplomacy, deny the principles of self-determination, recognize the right of the victors to the spoils of war, and create all over Europe discords and animosities, which can only lead to future wars.

"By the demand for the disarmament of one set of belligerents only, the principle of justice is violated and the rule of force is continued.

"By the financial and economic proposals a hundred million people of this generation in the heart of Europe are condemned to poverty, disease, and despair, which must result in the spread of hatred and anarchy within each nation.

"With a deep sense of responsibility this Congress strongly urges the allied and associated governments to accept such amendments of the terms, as shall bring the peace into harmony with those principles first enumerated by President Wilson upon the faithful carrying out of which the honor of the allied peoples depends."

The Zurich Congress regarded the question of education as fundamental to its programme and created a committee on the subject. In September the Geneva Office organized an informal international conference where modern tendencies in education and especially the relation of education to a finer type of internationalism were discussed.

Members of the League have been prominent in the organization of relief of the European famine. Miss Addams with other American and English members made valuable observations of conditions. The British Section was concerned in the organization of the Fight-the-Famine Council, and the Geneva office supplied a report on certain aspects of the milk famine in Central Europe to the Economic Conference in London in November 1919. Members of the League have been active also in endeavoring to secure the repatriation of the prisoners in Siberia. The British Section

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Preaching and Reconstruction

By the Rev. Eric Montizambert

BETWEEN the theologian and "the man on the street" there is a great gulf fixed that even the most modern attempts at reconstruction seem utterly unable to bridge. The average layman has no interest in theology as such. The latest thesis of the new "D. D." who has earned the plaudits of the divinity "upper ten" doesn't interest him in the least: and the skilled proceedings of the critical dissecting room simply impress him as a fad to be tolerated in a democratic age. He has often a secret hope that "reconstruction after the war" will do away with these useless and expensive luxuries of the nineteenth century which have somehow managed to live on into the twentieth.

These things are very startling to the theological recluse who imagines that he is actually moulding the popular thought of the age while, in truth, his excellent books rarely travel beyond the shelves of the professional cleric, who may or may not translate them into the language of his people. But the fact remains that there is a mighty chasm ever growing wider and deeper between the scientific theologian and the populace whom he strives to feed. It is as though he stands on one side of the gulf while the food he tries to throw to the other side falls into the abyss between. Why should this be?

The writer remembers vividly a scene in which an angry medico challenged a gathering of clergy, accusing them of being either ignorant or afraid or both! "My child comes home from Sunday school and asks me if it is true that God really wrote the commandments with His finger on two tables of stone—and I cannot tell her what I believe to be true without fear of contradicting her parish priest!" And when the learned physician had finished his discourse—the record of everyday experience among men—a representative cleric said to me: "What nonsense! Laymen don't think about these things at all!" But the physician was a "layman". And his speech made it evident that while the average man of business cares nothing about the researches of theologians (because he knows little of them) he is keenly alive to the difficulties that modern discovery has thrown in the path of traditional belief.* The secular press has not left him in the dark despite the naive idea of the country parson that "it is not good for him to know."

Now, of course, any student might have informed Dr. — that the "up to date knowledge" which had been fed to him by the press was years behind the times, that even Origen was quite as "modern" in some respects as he. But the point at issue is that the Doctor could glean no help from his local clergyman: the reason for this being that the average minister in the country parish ceased to read with the taking of orders, and the town cleric (when he does read) is either too theological or far in advance of the stage at which popular contemporary thought has arrived. It often comes as a shock to the young ordinand, who has studied the Synoptic problem with Sanday and Hawkins, to discover that under the guidance of sceptical journalism the lay critic of the faith is still in the age of Baur and Renan, and that the "New Theology" and the "Higher Criticism" are simply different names for the same thing! And, with the notable exceptions that give force to the rule, the parish priest is confronted with this phenomenon: A majority of his people are without interest in theological and critical methods but eagerly accept results—a minority relish the fruits of a pseudo-modernism as presented in the writings of Robertson and Drews absorbed through the more popular medium of sceptical literature or taken, gratis, from the local "unbeliever".

One thing at least is evident from all this. It is that the Church must adopt better methods in training her clergy if she would make a compelling appeal to the awakened consciousness of the coming era. The problems may

be as old as the hills. They may have been settled by the giants of the past for their time. But they are recurring and recurring to demand fresh answers from fresh minds atune with the tenor of our day. And it is upon the shoulders of the country clergy that the burden has to fall. To them the mantle of Elijah is useless without the torch of an Edison!

These clergy are very largely a class by themselves. They live apart. They find companionship almost entirely among themselves. They attend synods in which the laity are an almost silent minority. They frequent deaneries in which isolated groups of the brethren discuss problems in which the layman has a predominant interest but on which he is seldom or never granted an opportunity to speak. It is quite evident that men whose maturity has been spent in a clerical circle cannot successfully grapple single handed with the problems of reconstruction. They are acutely familiar with some of the issues, but strangely unable—or unwilling—to appreciate the lay point of view! There is a salutary lesson for us in the fact that in North American furniture catalogues that convenient, portable three-storied table for holding tea and cakes at afternoon receptions is called a "curate". "The reason is that the clergy are the only persons who can serve at afternoon tea. The men are too busy!"

If we are on the horns of a dilemma it is surely because of the futility of our preaching—the divorce between the pulpit and the study, between the study and life. How often have we heard a twentieth-century doubt assailed with a nineteenth-century argument! How often has a settled faith been shaken by the eloquent presentation of scholastic ideas which have not yet reached the lay environment!

The modern pulpit by its antique methods on the one hand and its ultra-modernism on the other has been a prolific parent of sceptical minds. Not every youth can distinguish between clerical error and theological truth; but that the former exists is plainly due to the failure of our professional theologians to market their wares in serviceable form. In short there is no consistent effort on the part of responsible leaders of religious thought to simplify—not to popularize—the great doctrines of the faith as they are able to hold them in the light of modern research. Why? Is it because their touch is not on the pulse of the age? Can they not sound the depths of the thinking of common men? Or is it that they think the contents of the theological holy of holies too holy for the eyes of the profane?

However such questions may be answered it is certain that there is a wide disparity between "official" theology and the ideas of the simple people to whom the ministerial theologian at least is supposed to minister. Take, for example, the idea of evolution. For generations it has been the governing factor in scientific thought. All students are perfectly familiar with the accepted meaning of the term as applied to all phases of life, yet it has signally failed to appeal to the mass of thinking humanity simply because it is impossible (or is thought to be so) to give adequate expression to scientific ideas in common speech. When did a newspaper editorial ever express evolutionary ideas to the satisfaction of the metaphysician? When did the religious evangelist present the doctrine of the Atonement in accord with the ideas of the Regius Professor of Divinity? Consequently a brilliant semi-popular book like McDowell's *Evolution and the Need of the Atonement*, written from the standpoint of the scholar, just fails to appeal to the ordinary citizen. "Evolution" and "Atonement" are both common enough terms in scientific and religious speech but the average preacher with his present equipment cannot present McDowell's thesis to his people.

A quotation from a splendidly written popular pamphlet on the Virgin Birth illustrates the width of the gulf between common speech and the technical terminology

*The physician, however, had not grasped the fundamental idea of Inspiration; or, at least, was without power to express it.

that has become the common speech of men accustomed to scientific thinking. "It is of little assistance to point to the curious instances of parthenogenesis found among some of the lower orders of animal life, such as *hymenoptera*, because the range of varieties which obtains in these regions disappears long before we reach the higher orders." So slight a phrase is simple to the student and would offer no difficulties to one with a small knowledge of the classical tongues. But, despite his common school dabbings in "Zoology", the man of business has no recollection of "hymenoptera", and as for "parthenogenesis"—? His interest in the discourse abruptly ceases! Let the academician in the pulpit beware! Let the popular preacher, whose supreme aim is to win to the cross the multitudes of this modern era, profit by the example of his professional confrere and clothe each exactly substantial fact in the speech of his people. It is not so long since a clever apologist was heard to make the appalling statement in his pulpit that it is "possible for us to believe in the Virgin Birth of our Lord because science is perfectly familiar with instances of parthenogenesis!" As there was no reference to the Hymenoptera the preacher probably had in the back of his mind a dim remembrance of Huxley's much quoted phrase that "virgin procreation and resuscitation from apparent death are ordinary phenomena for the naturalist." But to Huxley belief in the Virgin Birth would have been "simply a question of evidence", and to him the evidence was lacking.

And here we meet one of the current difficulties of the young preacher: the preaching of the Virgin Birth of our Lord to a people of whose creed it is a part. He is startled by the obvious fact that the air is charged with controversy on this very point which he had believed beyond dispute. And contact with his first parishioners awakens him to the fact that people are beginning to be infected with the thought that, after all, "the dogmas of the Church are not reconcilable with absolute truth." How is he to meet the difficulty—he whose "business" it is to solve all problems under the sun? He cannot offer scientific arguments to prove the possibility of such occurrences in nature. If these arguments existed they would be above the heads of his parishioners and beyond his power to set them forth with effect. Moreover—and this point on penalty of failure he must never lose sight of—if he depended upon such methods it would make belief rest upon the precarious foundation of a "scientific knowledge" that might be disproved to-morrow. (Remember the pre-Darwinians and their crop of atheists!) The true evangelist will not forget that science is but subsidiary to religion and will use it for illustrative but never for building material. He will always look for the theological centre of gravity and take his stand thereon before presuming to guide a public possibly less learned but quite as keen as himself. All his preaching will thus radiate from a common centre—the Incarnation of the Son of God. He will not concern himself with biology or metaphysics as such: his interest in the bearing of criticism on the Birth narratives will be secondary, as this could not bear directly upon the point at issue. How then should the preacher present the Incarnate Lord to his people, assuming the historicity of the Virgin Birth? May we suggest a method of approach?

It is a simple matter to cite the opinions that great thinkers have held concerning Jesus and which, logically considered, give Him the "religious value of God". Why do we believe in the Divinity of Christ? Is it not because *in His life and teaching He is all that we think God ought to be*? More, indeed, than we of our own volition could have conceived God as being? If in the realm of personality we can imagine nothing higher than the Christ of the Gospels then for us He has "the religious value of God". And when litterateurs like Renan, when logicians like Mill, when historical critics like Chamberlain can so speak of Jesus, how is the plain man to think of Him? While He appeals to all that is deepest and best in the simplest of hearts—while no spark of genius is needed for discipleship—He who "represents the morning of a new day" must be thought of on a plane absolutely new to the human mind!

It is the tendency of thought to classify observed phenomena: but He cannot be classified. It is the privilege of men to study Plato, Confucius, Buddha, in com-

parison with other great lights of the ages—but never with "the incomparable significance of Christ for the world's history." And when we view Him as the leaders of modern thought have been impelled to describe Him: when we read the Gospel story, powerful in its simplicity—the record of observation—it becomes impossible to expect of Him the prosaic, the ordinary, the commonplace! We look for things in keeping with that faultless character: we would be shocked by anything not in conformity with that life as we know it. As those marvelous pages turn, each revealing some new truth, each recording some miraculous deed in harmony with the spirit of the record, we are not in the least surprised when the next page brings out from the grave a living man at His command, "Lazarus, come forth!" Obedience to that imperious appeal of love is the natural expectation—nay, demand—of the reader who has thus far followed Christ. And of Him who has triumphed over death and demonstrated His claim to be the Son of God, the Christian believer finds it natural to say in the great confession of his faith that He "was conceived by the Holy Ghost, born of the Virgin Mary." And as we read back from Christ risen to Christ born, the simplicity of the Birth narratives ceases to be the naive of the credulous to become the purity of truth. While a later hand may have revised the poetic portions of St. Luke the mother spirit of the Virgin was its inspiring source. "Born of the Virgin Mary!" Of course it is what tradition calls a "miracle", but as such it can only be thought of in subordination to the greater thing that was its cause. The idea of the Incarnation must dominate the thinking of all who would fairly study the miracles of Jesus from His Birth of Mary to His Rising from the dead.

It is easy and it is natural for the believer in the Incarnation to accept the Virgin Birth as the mode of its achievement, but intellectually impossible to accept the former *because* of the latter. A virgin-birth considered as an isolated fact would demand our acceptance of the biological improbability that the human race is capable of "unsexual" reproduction: and we would perforce argue from that to the idea that one so born must be other than merely human! But that is a wrong method of reasoning. Certainly the average Christian does not justify his faith from the premises of the Virgin Birth. Should he be assailed by doubt he does not ask: "Is the divinity of our Lord dependent upon the fact that He was born of a virgin?" Rather he questions: "Can I believe in that divinity and not accept the doctrine of the Virgin Birth?" Let us summarize quickly.

Is Christ God? If so is it not because of our intense conviction of the fact that we can believe that He chose a unique method of becoming man? If we accept the stupendous miracle of the Incarnation: if it is within our power to imagine God condescending to assume our humanity: then so marvelous an act we expect to occur by so unusual a method. But is the method unusual? Not unless Incarnations are usual! Not unless mankind has grown accustomed to Gods becoming man! The Incarnation is out of conformity with the recorded experience of men, but *in conformity* with the life of that Person who stands out against the background of the world's career by the very contrast of His perfection: out of conformity with a Mahomet or a Buddha, but in conformity with the one character in history whom twenty centuries of men have adored as Omnipotent. And again the challenge comes: Dare we look for the commonplace in Him? Have we the moral justification for judging an incomparable Being, who is yet a fact of history, by the comparative methods of human thought? Human methods are, at their best, transitory and uncertain—and therefore incapable of the analysis of the eternal.

But no preacher may stop there. He must leave his hearers in no doubt whatever as to the possibility of the Incarnation having occurred, had God so willed, by another method. If we believe in God at all we must believe in His Omnipotence. If we believe that the idea of the Incarnation was conceived in the Divine Mind before creation, we must also believe that He might have elected to become Incarnate otherwise than as He did—even through

the medium of a dual earthly parentage. Such is the meaning of Omnipotence!

If the above example illustrates a right method in preaching the doctrines of the Creed, it yet loses much of its force because of the very fact that it presupposes acquiescence in the "truth of the Bible". It takes for granted that none will dispute the authenticity of the Gospel portrait of Jesus: that stripped even of the supernatural element the character of our Lord is such as to merit our worship of Him as God. But, though criticism has not in the least marred the primitive portrait, presentations of the claims of Christ from a Biblical standpoint fail to gain adequate attention. There is a feeling among the fairly educated that the scriptures have been dethroned from their traditional pre-eminence and must take rank among the hitherto less authoritative sacred writings of the ethnic faiths. "Bibliolatry"—an ultra-Protestant excrescence—has left us in the intolerable position that masses of our people have no Bible: and the returned chaplain who stirred the Canadian General Synod by the statement that in his talks with men in the field he had learned that "there is no religious life in the average home" was not far from the truth. The Bible is not read, still less is it studied, by ordinary business people! How then can sermons be "Biblical sermons"? A telling paragraph can no longer be pointed by an apt quotation to men and women who are only less familiar with Romans than with Hamlet. And the less educated who are not infected by critical disturbances have simply grown tired—they have a plentiful supply of obnoxious "literature" and to them in increasing numbers the Book of books has become simply "precept upon precept, line upon line," an intolerable burden of "thou shalt not"! That is not a harsh judgment will at once become evident to any teacher of children who will take the trouble to inquire why his pupils are so ignorant of the scriptural stories that were his childhood's delight. And the remedy lies buried in the cause.

When we remember Ruskin's* withering rebuke to the women of England who are so jealous of the text of their precious Bible that they never carry out a single one of its precepts, we may find a reason for the curious fact that a clergy trained in the modern method of interpreting the Word fail utterly in "making connections" between their studies, their pulpits, and their schools. It is a very obvious fact that while the people are familiar with discussions of the "Higher Criticism"—while they remember recent trials of learned professors for teaching correct ideas—they learn little or nothing that is constructive from their pastors. No attempt is made to grapple with the problems which, wrongly presented, disturb thinking people. No effort is made so to teach the children in the Sunday schools that they will not have to be untaught in later years if their faith is to be saved. It is assuredly a perilous method that would dogmatically teach children exploded ideas on the ground that "they will know better when they are older:" for it is just in the period of "getting older" that the youth and maiden keep silence about the intellectual processes that are undermining the "house builded upon sand". Our medico in his challenge to the parish clergy was but echoing the fruits of an unhappy experience all too common, and which made it possible for Sir Francis Younghusband to write an article in the *Hibbert Journal*,† "intended to represent the point of view of those who from one cause and another have had to abandon most of the religious beliefs in which they were brought up."

And here the Church is perhaps more guilty than the non-conformist communions insofar as she has made little concerted attempt to translate the learning of her colleges into the teaching of her congregations. Most of the colleges, with the possible exception of those which characterize themselves as "evangelical", train their students in the fundamentals of literary and historical criticism. Driver's *Introduction* is a standard textbook and is a prescribed work for those preparing for the divinity degrees. Indeed the young clergy of no Protestant denominations are so well equipped for the helpful preaching and teaching of the great religious truths enshrined in the Old Testa-

ment. Ryle, Driver, Kirkpatrick, Bishop Gore, and Dr. Illingworth among a host of others have eloquently taught us not only the place of the Bible in the scheme of salvation, but how we may teach our people to meet the problems that are thrown in the path of every Christian; and yet, with a few notable exceptions, the pulpits are silent! As a youth regularly attending Church services the writer never heard anything whatever that could have helped him in distress. Always denunciations of what was variously called "Higher Criticism", "tearing the Bible to pieces", "sceptical attacks on Revelation"—never a constructive lesson, never an explanation of what this enemy of the faith really was! It was not until he was of age that he read, quite by accident, Ryle's *Early Narratives of Genesis* and learned that the "sceptical writers" of his former days were oftentimes saintly bishops of the Church. Of course these clergy were mostly men of the older school whose training is not ours; but their thunderous declamations against the bogey of criticism have given way to the attitude of futile indifference that characterizes numbers of the younger generation. The latter know the truth but they shirk the issue! Why? Were this paper an indictment of the clergy it would not accuse them of moral cowardice. We simply ask: Is it because the collegiate training that elaborates the problems embodied in the literary structure of Genesis and Isaiah does not teach us how to co-ordinate technical learning with evangelism? First of all our obligation is to evangelize! But spiritual conversion founded upon intellectual error is often the mother of "damnation".

INTERNATIONAL RELATIONSHIPS—II

(Continued from page 472)

was also actively interested in the London Conference of September 3rd and 4th on the Representation of Women in the League of Nations.

The German Section, which is large and active, is led by women who displayed a consistent opposition to war when to do so was most costly, and who protested against the war atrocities so far as known to them and suffered for their principles. The section is trying to get a Minister of Peace appointed in the Cabinet and has petitioned for a governmental investigation of the conduct of the war atrocities, as well as of responsibility for its outbreak and continuance. They are actively interested in eliminating militarism and chauvinism from German education.

With 1920 the League began the publication of an organ appearing ten times a year under the name of *Pax et Libertas*. There will be a regular number every other month, and four special supplements during the year. The first supplement is devoted to the economic situation, famine, blockade, relief, etc.

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

THE MYSTERY OF THE HOLY TRINITY A HELP TO REASON

THE DOCTRINE of the Trinity has indeed a place by itself, as concerned with a truth so infinitely remote from us as the nature of the Deity; though even that doctrine was not maintained in the early Church apart from a moral ground, a ground of natural feeling and religious instinct. For when the unity of the Deity was objected to by pagan opponents of Christianity, on the ground that it involved a solitary state, and that a solitary state was not in agreement with our natural idea of happiness, the objection was admitted as a natural one, but the doctrine of the Trinity was adduced in answer to it; according to which the Deity was not represented as a solitary Being, but as having a kind of society within Himself. And certainly, whether we look to the popular or the esoteric ideas of the Deity in the ancient world, to the established religions or to the theological systems of philosophical schools, the notion of a solitary Deity does not seem to have approved itself to the human mind. Those who asserted, in opposition to the polytheism of the mass, the unity of God still qualified it; and it may safely perhaps be said that the doctrine of the Trinity had some kind of anticipation of it in ancient philosophy. The doctrine of the Trinity thus regarded is rather a concession to our reasonable and intellectual nature than a stumbling-block to it. Nor is it easy to understand how persons can really consider it philosophical to reduce the unity of the Deity to such a unity as we understand and attribute to human persons.

—J. B. Mozley.

**Crown of Wild Olive*.
†October 1918.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

ORIENTAL USES OF "BROTHER" AND "SISTER"

To the Editor of *The Living Church*:

AMONG the "Answers to Correspondents" in the issue of *THE LIVING CHURCH* just received, is the following: "Catholic theologians have always taught that the mother of our Lord was ever-virgin. Those who are called the 'brethren' of our Lord in the Gospels would therefore be half brothers (children of St. Joseph by an earlier marriage) or cousins, either of which would be consistent with the text in the original Greek."

It may be interesting to readers of *THE LIVING CHURCH* to know that the words "brother" and "sister" (used without qualification) to denote certain of one's cousins are constantly used in common parlance in China to-day. In this, as in many other things, we in the Orient are conscious of a striking similarity in certain manners and customs between the East of to-day and that of the time of our Lord's earthly ministry. I have often been quite mystified by a Chinese speaking to me about his "brother" or his "sister" when perhaps I knew he hadn't any, and then on further inquiry I find he is speaking to me of the son or daughter of his father's brother. The children of his father's sister, or of his mother's brother or sister, would not be considered in China as holding the same relationship, but doubtless to the Evangelists it sounded no more unnatural to speak of cousins of our Lord on St. Joseph's side as "brethren and sisters" of Jesus than it does to the Chinese to-day. It is easy for the Chinese to understand that nothing in Scripture in the least makes against the Church's age-long teaching that Blessed Mary is the ever-virgin Mother of God.

EDMUND L. SOUDER.

American Church Mission,
Hankow, July 2nd.

THANKS FROM CHINA FOR FAMINE RELIEF

To the Editor of *The Living Church*:

BISHOP GRAVES, in confirming his cabled instructions to the Department of Missions to cease its appeal on behalf of the China famine sufferers, writes a letter dated June 6th, from which a passage is subjoined:

"We are deeply grateful here for the liberal way in which Church people have responded to the appeal of the Department of Missions for help in this famine, and with what we have done here in the way of sending workers from the American dioceses to the North, and raising funds locally, I feel that we have really accomplished a good deal. Indeed I hardly see how we could have done more. The help we have given in famine workers has been much appreciated in the North, and our people have in every case acquitted themselves well in the work which has been assigned to them. The last worker to return is Mr. E. Harrison King of St. John's University, who will be back on the 8th.

"The international famine committees are moving to induce the government to appoint a permanent Commission on Famine Prevention which will be international in character. Until something of the sort is done, there will be no proper dealing with the situation, for the Chinese themselves simply let the causes of famine go unchecked, and when a famine comes, as it does regularly, they throw themselves on the help of foreigners, for without such help sufficient funds could not be collected either in foreign countries or here in China. It is the guarantee of foreign oversight, and that means in ninety per cent. missionary oversight, which provides for the honest administration of funds and enables famine relief to be carried on.

"May I ask you to express through the Church press the thanks of the bishops and missionaries of the American Church for the help which our Church people have given? It has been forwarded immediately on receipt and has gone to the agencies which have been entirely trustworthy and efficient in its administration. I feel sure that contributors will be glad to be certified that the money they have given has been applied quickly, directly, and efficiently."

May I add to what the Bishop says our most grateful thanks for the widespread and generous response made by our people in behalf of the famine sufferers and for the effective work done by *THE LIVING CHURCH* in keeping the facts of the situation before the people in this country? Without your co-operation, it would

have been impossible to secure the approximately \$140,000 which it was our privilege to send out to China.

JOHN W. WOOD.

New York, July 23rd.

WANTED: A MAN

To the Editor of *The Living Church*:

BISHOP ROWE telegraphs from Tanana, Alaska, that he must have this summer, if possible, a "young, capable, and resourceful man" for that mission. For the last three years Deaconess Mabel H. Pick has courageously stayed at her post at Tanana all alone. From my personal knowledge of Tanana, it is easy to understand the correctness of Bishop Rowe's telegraphed statement: "This is no place for a lone woman."

Tanana is in the very center of Alaska at the junction of the Tanana river with the Yukon. The white town, with a population of perhaps 200, retains considerable importance as the meeting point of the steamers from the upper and the lower Yukon and the Tanana. The Indian village three miles away was formerly one of our Indian strongholds. A good many of the people have moved, and our failure to replace the Rev. P. H. Williams, who came out in 1918 to enlist in the army, has set the work back considerably. Still there is an Indian population of about 100.

It will be a pleasure on behalf of Bishop Rowe to supply further particulars concerning Tanana to any young man, preferably in orders, and preferably married, but without children, who may be willing to consider difficult work in a small outpost.

JOHN W. WOOD.

THE SECOND SUFFRAGAN-ELECT OF NEW YORK

To the Editor of *The Living Church*:

AS a Canadian subscriber of your paper I am interested in your editorials on Dr. Shipman's position. While acknowledging the courtesy you show in this and all similar discussions and appreciating the importance of the subject, I cannot but feel that a veto of his election now would be a dangerous action as a precedent in American Church history. It is a weapon—a power to be exercised only in the gravest circumstances, and the discord and bitterness it would bring would far outweigh any advantages derived, even from your own standpoint.

Surely the fact that the Bishop of New York welcomed his election as he did should go very far in disposing of the question. Bishop Manning's theological and doctrinal position is well known to the whole country. His balanced mind and statesmanlike grasp of great questions of policy, especially when Dr. Shipman is well known to him, should go further than any other single factor in helping bishops and others in arriving at a conclusion.

Your objection is not to his doctrine but to his temperamental attitude and position in the past. The responsibilities of his office as Suffragan Bishop, if his election be confirmed, must of necessity have a great influence in removing that on which your objection is based.

Your appeal for veto is presumedly to those holding Bishop Manning's theological and doctrinal views. Surely that appeal shows serious lack of confidence in Bishop Manning's judgment. In a matter so serious and so dangerous a use of veto, I ask is not Bishop Manning's readiness to accept Dr. Shipman, since he knows Dr. Shipman and all the vital questions involved, a deciding factor in the case?

It resolves itself not only into a question of confidence in Dr. Shipman but also of confidence in Bishop Manning's judgment.

I have sufficient confidence in Bishop Manning's informed judgment to follow his lead.

H. H. GILLIES.

St. James' Rectory, Cambridge, N. B., July 28th.

To the Editor of *The Living Church*:

FOLLOWING Dr. Van De Water's example of communicating with you because *THE LIVING CHURCH* has so wide a circulation that it is the periodical most likely to be read by members of the standing committees, I want to present one fact concerning the fitness of Dr. Shipman to be ordained and consecrated a bishop of the Church of God.

The standing committee of one of the dioceses in recording its refusal to consent to his consecration gave as one of its reasons that, "Contrary to Canon 22, he has permitted a man not a min-

ister of this Church to officiate, the occasion being the marriage of a divorced person."

The facts are that in November, 1920, Dr. Shipman arranged for a marriage in his parish church of a woman who had been divorced in the State of Vermont on grounds which are not recognized in Canon 42. When the notice of the proposed marriage was published one of the bishops of the Church protested. Dr. Shipman thereupon arranged for the marriage to be solemnized in his parish church by a minister of the Reformed Episcopal Church on the date announced. He himself was present at the ceremony.

Dr. Gwynne has presented in his letter which you published in your issue of July 16th a part of Dr. Shipman's letter to the bishop who protested against the marriage, so I need not go into detail as to that.

Evidently Dr. Shipman evaded Canon 42. I am informed that he has expressed his regret that he did so. But I have not heard that he has expressed any regret at the violation of Canon 22 which resulted from his evasion of Canon 42.

However liberal the interpretation of Canon 22, it can hardly be read so that it will mean that the diocesan may give his permission to a Christian man, not a member of this Church, to officiate.

The point I want to make is that so much (too much) has been said and written about Dr. Shipman's connection with the *Chronicle* that a far greater disqualification has been almost overlooked, namely, the violation of a canon.

I am not writing this for Dr. Van De Water, or Dr. Stires, or Dr. Chorley, or Canon Nelson to read. They know it already. I am rather writing it for the benefit of the members of the various standing committees. And I submit to them this question: Is a priest who violates a canon of the Church in order to evade another, properly qualified for the office of a bishop?

WILLIAM H. A. HALL.

New York, July 26th.

FAILURES WITHIN THE CHURCH

To the Editor of *The Living Church*:

I THINK the following extracts from a letter are worthy of notice. It was written by a layman who came from the Methodists, and of average attainments in many ways. I give it verbatim.

"Sometimes I think that not enough dogma is taught, of the right sort. Then again the Church loses hold on her people through lack of proper and enough training in the right way while the people were yet children. It seems that not enough stress is laid on the teaching of the chief act of Christian worship in the Church. The children must get hold of this teaching and, if once understood, I think they will always attend this service of divine worship—the Holy Communion. The children certainly do not get enough instruction. Upon the training of the young people depends the future success of the Church. Twenty minutes to a half hour per week is not sufficient but is very good if of the right kind of teaching—much better than two hours a week of the wrong stuff.

"I think sacramental worship, if understood, is the only kind that will bring people to church every Sunday."

Faithfully,
H. W. TICKNOR.

Lake Landing, N. C., July 23rd.

To the Editor of *The Living Church*:

IT must be a matter of deep concern to all who truly love the Church, and pray for her highest well-being, to note the growing dearth of candidates for orders. Various reasons have been assigned for this, the prevailing one being inadequate stipends. I do not, for one moment, think this reason would have much weight with the type of young man from whom the ranks of the sacred ministry should be recruited. The Church at least pays a livable stipend. No, the reason lies deeper than this, and the responsibility rests almost entirely with the laity.

I am persuaded the real reason is the shameless indifference prevailing among so many of our communicants. In spite of the extraordinary effort made during the Nation-wide Campaign, what are the clergy of our average parishes confronted with, on entering church to lead the people to the Throne of Grace? Mostly empty pews, empty by reason of automobile parties, pleasure excursion parties, friends visiting friends during church hours. Here and there are to be found faithful and loyal worshippers, but alas they are a most decided minority! It is this that breaks the spirit and the heart of faithful priests, who long to see the Church rise to her Lord's ideal and intent. In the atmosphere created by these conditions, candidates cannot be grown. In spite of all the clergy may say and do, our people, in sadly too many cases, still "follow the devices and desires of their own hearts" and go after what their hearts are set upon. We often pray:

"Thy Kingdom come, O God,
Thy reign, O Christ, begin."

and then show how little it means to us by a deliberate ignoring of the plain and reasonable demands of the Church by doing "as we like" about it. If we treated our lodges with half the concern we do the Church, in hundreds of cases they would have to "shut up shop" for want of support. Let us frankly face this sin, and honestly ask ourselves, "Is it I?" And then do what our better self prompts us to do—on our knees before our Maker seek the spirit of penitence. Is not this the solution of this, and indeed of all our problems?

We are justly proud of our apostolic heritage. Let us show the reality of this priceless blessing by bringing apostolic fervor, apostolic earnestness, apostolic sacrifice into all our Church relationships, and once again our churches will throb and pulsate with the life of the Spirit. In that gracious atmosphere, and in no other, will our splendid young men hearken to the voice of the Spirit, and will turn their thoughts to what will really be "a sphere of work."

PERCY CORBYN ADAMS.

St. John's Rectory, Ashland, Pa., July 30th.

COMPARISONS

Editor of *The Living Church*:

THE writer, in reading a certain periodical devoted to the organist and organ music, has noticed month by month a growing superficial attitude as regards Church music, but the following remarks taken from the July issue certainly "take the cake" in this respect. In endeavoring to suggest music for Sunday Aug. 7th, the paper states as a preface:

"Serious music usually sounds dead on a sultry day; unless we individually have some particular reason to make our congregations do penance we will confine our selections to lighter numbers whose appeal is more elementary than intellectual.

"Sunday, August 7th

"The 6th is Transfiguration; the 8th is the birthday of Pietro A. Yon; and the 12th is the birthday of Joseph Barnby, the English Church composer, and Clifford Demarest, the famous American composer of Church and organ music. The Transfiguration will undoubtedly pass with but little notice in the depressing summer season, but the importance of Pietro A. Yon and Clifford Demarest as composers of organ music and Church music will be well worth noting."

WILLARD L. GROOM.

Chicago, Ill.

DR. RITCHIE AND HIS CHORISTERS

To the Editor of *The Living Church*:

READING with much interest the appreciation of the Rev. Arthur Ritchie by the Rev. William H. A. Hall in your issue of July 30th, the scant mention of Mr. Ritchie's incumbency of the rectorship of the Church of the Ascension, Chicago, leads one who was a member of his choir there to offer a few remarks anent the influence he exercised on his choristers.

Rehearsals were held in the choir stalls of the chancel, Father Ritchie, the organist, men, and boys, all cassocked, being in their respective places as at service; opening and closing with prayer. The proper obeisance was made by every one in passing the altar.

Order and decorum were maintained in church and choir-room without apparent effort or the least feeling of restraint, a look from the rector sufficing to check any deviation.

Mr. Ritchie's views on recreation for the boys were liberal. He allowed them to play cards on Sunday in the choir-room, for which he was criticized by some. His answer was that what was right to be done on a week day was right to be done on Sunday, provided religious duties were not neglected thereby.

The writer had the pleasure of spending two weeks in camp with the choir at Lake Geneva. One of the sports indulged in was boxing. Father Ritchie occasionally donned the gloves and showed he was not unfamiliar with their use. When engaged with Louis Carciotto (the crucifer), the red blood could be seen suffusing the dark skin of the Italian boy's cheeks as he got the worst of the encounter. The boys looking on would give the admonition. "Don't get mad, Louis, don't get mad." With a smile from Mr. Ritchie, the boy would be himself again.

The simple services held under the trees on Sunday are still a vivid and pleasant memory.

In short, in all our relations Mr. Ritchie was truly a "father".

S. K. PARKER.

Chicago, August 4th.

Church Kalendar

AUGUST

1. Monday.
6. Saturday. Transfiguration.
7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. Wednesday. S. Bartholomew.
28. Fourteenth Sunday after Trinity.
31. Wednesday.

Kalendar of Coming Events

Aug. 9-24—Sewanee, Tenn. Summer Training School for Workers. Rev. Mercer P. Logan, D. D., Sec., Sewanee, Tenn.

Summer Addresses

THE VEN. GEORGE F. BAMBACH, Archdeacon of Brooklyn, will have charge of Emmanuel Church, Sheepshead Bay, Brooklyn, during August.

THE REV. GEORGE L. BARNES has charge of services at Christ Church, Ansonia, Conn., during August.

THE REV. BENJAMIN N. BIRD and his family are spending August at Cohasset, Massachusetts. He has charge of Christ Church, Quincy, Mass., the four Sundays in that month.

THE REV. FRANK T. CADY, rector of Trinity parish, Tyrone, Pa., with his family is spending August at Ocean City, N. J. His address is 4901 Central avenue.

THE REV. WALTER B. CAPERS, D. D., spends his August vacation in Columbia, Tennessee.

THE REV. ARTHUR R. CUMMINGS spends August at Booth Bay, Maine, and Cape Cod, Mass.

THE REV. C. A. CUMMINGS and the Rev. D. W. WISE are officiating at St. Martin's Church, Austin, Ill., during August.

THE REV. F. W. and MRS. EASON, of Trinity Church, Watertown, are spending a few months abroad.

THE REV. E. W. FOULKES has charge of Christ Church, Binghamton, N. Y., during August.

THE REV. D. WILMOT GATSON, rector of Trinity Church, Williamsport, Pa., will spend the next two weeks at Dahoga, Pa.

THE REV. T. D. HARARI, rector of Christ Church, Lucketts, Va., is enjoying his first vacation in six years, by grace of Loudoun county business men of varying creeds.

THE REV. FRANKLIN HAUCK is holding services at St. Paul's Church, Bellevue, Ohio, and Grace Church, Clyde, Ohio, but should be addressed at his home, Fremont, Ohio.

THE REV. C. A. G. HEILIGSTEDT is locum tenens at Grace Church, Ottawa, and at St. Barnabas' Church, Williamsburg, Kansas, during July and August.

THE REV. JOSEPH KUEHNLE, of Trinity Church, Natchez, Miss., is in Scotland, as a delegate to the international convention of Rotary Clubs.

THE REV. GEORGE WOODWARD LAMB, secretary of the convention, diocese of Pittsburgh, is in charge of St. Michael's parish, Germantown, Philadelphia, during the summer, with address at the parish house.

THE REV. CLIFTON MACON, rector of All Souls' Church, New York City, is spending his vacation in California. He plans to return to his parish about August 20th.

THE REV. GEORGE NATTRESS is in charge during August at the Church of the Advent, Boston. The parish Guild of St. Francis Xavier recently presented to him a silver chalice of exquisite design, the product of the Boston Arts and Crafts.

THE REV. PHILIP C. PEARSON, rector of St. Michael's Church, Naugatuck, Conn., is during August in charge of the Memorial Chapel of All Souls, St. Hubert's, Essex county, N. Y.

THE REV. JACOB PROBST, rector of Trinity parish, East New York, is officiating on two Sundays this month at the Union Chapel, Sea Gate, New York Harbor.

THE REV. CHARLES G. READE, Archdeacon of Cincinnati and Superintendent of the Cincinnati City Mission, is locum tenens at St. Mary's Church, Burlington, N. J., during August, while the rector, the Rev. JOHN TALBOT WARD, is at Seaside Heights, N. J.

THE REV. J. LUNDY SYKES, of Laurel, Miss., is spending two months' leave in study at Harvard University.

THE REV. EDWIN W. TODD is spending two months' vacation in Chicago, studying.

THE REV. W. H. TOMLINS, rector of St. Barnabas' parish, Granite City, Ill., is officiating at St. Paul's-by-the-Lake, Chicago, during August.

THE REV. ROBERT N. TURNER, of the diocese of Albany, is in charge of St. Luke's Chapel of Trinity parish, New York, during the summer, and may be addressed until September 15th at 487 Hudson street, New York City.

THE REV. HOLLY W. WELLS, of Port Gibson, Mass., is locum tenens during August at St. Paul's Church, New Orleans.

THE REV. WM. J. WILLSON, of St. John's, Aberdeen, Miss., will spend his vacation in Central New York.

THE REV. ALAN PRESSLEY WILSON is locum tenens at Emmanuel Church, Anacostia, Washington, D. C., during August. He may be addressed either at Emmanuel Church or at his home, 1635 Edmondson avenue, Baltimore, Md.

Personal Mention

THE REV. CARROLL M. BURCK celebrated his tenth anniversary as rector of the Church of the Ascension, Gloucester City, New Jersey, on July 12th. After evening prayer, the rector, his wife, and daughter were escorted to the parish hall, where a supper was served and the rector and his wife received various gifts of appreciation.

THE REV. G. H. P. GROUT is removing to Oakville, Ontario, Canada, which will be his permanent address after August 15th.

THE REV. J. LYON HATFIELD has resigned as curate of the Church of the Holy Cross, Utica, and will take charge of Grace Church, Waverly, and Christ Church, Wellsburg, N. Y., on September 1st.

THE address of the Rev. Wm. H. HAUPT is changed from Deaver to Lowell, Wyo., Box A 195. This is not a change of parish, but to the most important of the missions he has organized in the past five years.

THE REV. C. A. G. HEILIGSTEDT, elected rector of St. John's Church, Parsons, Kansas, will enter into residence September 1st.

THE REV. KARL G. HEYNE, curate of Zion Church, Rome, N. Y., attending the training camp at Plattsburg, was promoted to be a first sergeant in the One Hundredth and Eighth Regiment, N. Y. N. G.

THE REV. JOHN CRARY LORD, for twenty-seven years rector of All Saints' Memorial Church, Navesink, N. J., has resigned and may be addressed at No. 8 Perry street, Morristown, N. J.

THE REV. A. L. MURRAY and the Rev. LE ROY TITUS WEEKS Ph. D., are on the programme for the American School of Wild Life, which meets for two weeks of August at McGregor, Iowa.

THE REV. WILLIAM C. PATTERSON may for the present be addressed at Locust, N. J.

THE REV. J. K. PUTT has resigned charge of St. James' Church, Cincinnati, Ohio, and on September 1st becomes rector of St. Paul's Church, Gainesville, Texas.

THE REV. CHARLES M. RAMSAY may be addressed at Edison Beach, Port Huron, Mich.

THE REV. H. S. SIZER is the new rector of the Church of the Evangelists, Oswego, N. Y.

THE REV. GEORGE STOCKWELL has become missionary in Franklin county, Mass., and may be addressed at 355 Federal street, Greenfield, Mass.

THE REV. HALSEY WERLEIN, Jr., has returned to the diocese of Mississippi, and is in charge of the important Rosedale-and-Clarksdale mission field, in the Delta section.

ORDINATIONS

QUINCY.—On the Feast of St. James, the Bishop ordained to the priesthood the Rev. CHARLES ALFRED PARMITER, deacon in charge of St. John's, Kewanee, the service being held in that church. The sermon was preached by the Rev. W. L. Essex; the Rev. Dr. F. L. Carrington was presenter; the Very Rev. George Long was master of ceremonies, and sang the Litany. Several other priests took part, and all joined with the Bishop in imposition of hands. The Rev. Mr. Parmiter is to continue in charge of St. John's, as rector.

DIED

ANDREA.—Entered into eternal rest, on July 11th, at "Greyfield", his country home, near Taylors, South Carolina, REDMOND LEONARDO ANDREA, eldest son of Auguste and Mary Wyatt Andrea, beloved husband of Celestine Sarratt Andrea, and dear father of Leonardo, Myrtle Roberts, Agnes, Olive, Frank Auguste, Constance, and Willie May Andrea.

O Lamb of God, who takes away the sins of the world, grant him Thine eternal rest. Amen.

DOWS.—At her residence in Pasadena, California, July 29th, ELIZABETH BROWN, wife of the late John Dows, in the 92nd year of her age. Interment at San Francisco, California.

PALMER.—EMILY GOODNOUGH, formerly of Loveland, Ohio, beloved wife of Paul G. PALMER, Clayton, Missouri, on July 9th, while bathing in the Gasconade river, at Gascondy, Mo.

May she rest in peace, and light perpetual shine upon her!

SHARER.—Entered into life eternal on the morning of August 2nd, at Alliance, Ohio, after an illness borne with graciousness and courage, JESSIE WESTFALL, wife of Roscoe T. SHARER, in her 29th year, a devoted communicant of Trinity Church.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her!

SPEARING.—Entered Paradise on July 13th, the Rev. JOSEPH HALL SPEARING, born in New Orleans July 5, 1853, a priest of the diocese of Louisiana.

STOWE.—FRANCES ELLEN JACKLIN STOWE, of Minneapolis, wife of the Rev. Andrew D. Stowe, secretary of the diocese of Minnesota, entered into eternal rest on August 3rd at four o'clock in the morning. Besides her husband she is survived by three daughters, Mrs. Grace S. Fish of Racine, Wis.; Mrs. Frances Ellen Pugh of Spokane, Wash.; Mrs. Ruth L. (Alson) Blodgett; and two sons, Lewis William and Edward David Stowe; a brother, the Rev. James E. Jacklin, D. D., Detroit, Mich.; and Mrs. Alle L. (L. P.) Friestedt, Chicago. The burial took place from St. Andrew's Church, Waterville, Minn., on August 5th, with interment in the family grounds in Sakatah cemetery, Waterville, the Rt. Rev. Frank Arthur McElwain, D. D., Bishop of the diocese, officiating.

TSCHEFFELY.—Entered into the rest of Paradise, at dawn, June 1st, at his home in Pewee Valley, Ky., HAMPTON TSCHEFFELY, age 43, youngest son of the late Rev. Louis Phillipe Tschiffely and Sarah Elmira Wheelock Tschiffely. Funeral from St. James' Church, Pewee Valley, Ky. Interment in Cave Hill cemetery, Louisville.

"O tarry thou the Lord's leisure. Be strong and He will comfort thine heart. O put thou thy trust in the Lord."

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ELDERLY PRIEST DESIRES SMALL Catholic parish or mission. Atlantic seaboard. Salary secondary consideration. Address KEBLE, K-392, care LIVING CHURCH, Chicago, Ill.

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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 745 Postal Telegraph Building, Chicago, Ill.*

IS IT WORTH WHILE?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

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Interested persons will be furnished with detailed information upon application to The Brotherhood of St. Andrew, 202 S. 19th Street, Philadelphia, Pa.

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to aid in building churches, rectories, and parish houses may be obtained of the **AMERICAN CHURCH BUILDING FUND COMMISSION**. Address its **CORRESPONDING SECRETARY**, 281 Fourth Avenue, New York.

RETREATS

HOLY CROSS WEST PARK, N. Y.—An annual retreat for clergy and candidates will be held D. V. beginning Monday evening, September 19th, and ending Friday morning, September 23rd. Conductor, Rev. Fr. Whittemore, O.H.C. Address **GUESTMASTER**.

ROCK POINT, BURLINGTON, VT.—Bishop Hall has promised to conduct a retreat for clergy at Bishop Hopkins Hall, Rock Point, Burlington, beginning Monday evening, September 19th. Communications may be addressed to the **BISHOP COADJUTOR**, 186 South Willard street, Burlington.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

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Week-days: 7:30 A. M., 5 P. M. (choral.)

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Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., rector.
Sunday Services: 8, 11 A. M.

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Convent Avenue at West 41st Street
Rev. WILLIAM T. WALSH, rector
HEALING SERVICES, Thursdays 10:30 A. M.

CHRIST CHURCH, PORTSMOUTH, N. H.

The Peace Church
Rev. CHARLES LEV. BRINE, rector
Sunday Services: 7:30 and 10:30 A. M., 7:30 P. M.
Daily Eucharist 7:30 A. M.
All Church Privileges.

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Jersey Coast
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Services every Sunday at 8, 10:30 and 7:30.
Holy Communion Thursday and Saturday at 7.
Evening Prayer Friday at 7:30.

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Saint Charles Avenue and Sixth Street
Rt. Rev. DAVIS SASSUMS, D.D., Bishop,
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ST. ANDREW'S MEMORIAL CHURCH, DENVER

2015 Glenarm Place
Priests of the Associate Mission. Sunday, 8, 11, 8 P. M. service.
Daily Mass, 7:30, Monday 10 A. M.

PAMPHLETS

THE UNIVERSITY PRESS OF SEWANEE, TENNESSEE.
Prospectus. The DuBose Memorial Church Training School, Monteagle, Tennessee.

BULLETINS

INTERNATIONAL CHURCH REVIEW, Berne, Switzerland.
Internationale Kirchlich Zeitschrift. April-June, 1921.

THE ASSOCIATION FOR THE SANCTITY OF MARRIAGE, Cooperstown, N. Y.
Marriage and Divorce. November, 1920, and April, 1921.

THE SECOND MILE LEAGUE, 632 Security Bldg., Minneapolis, Minn.
The Second Mile League Bible Studies and Messenger, August, 1921.

NEW PHILADELPHIA CHURCH

A BRIEF SERVICE on the Tenth Sunday after Trinity marked the breaking of ground for the new Zion Church at Broad Street and Wyoming Avenue, Philadelphia. Bishop Garland and the Rev. Charles H. Long, rector, both delivered addresses.
At present church services are conducted

in an old mansion. The new edifice is to be erected at a cost of \$80,000, on the site adjoining. It will be of local stone with limestone trimmings. Work to be completed in the spring.

A CHINESE DISCIPLE

DURING the past winter, when three or four thousand famine refugees were being fed in Hankow, a Chinese Christian of St. Peter's parish volunteered for service. He worked efficiently for a time in superintending the distribution of food, and then, when a dangerous fever broke out in the refugee camp, from which people were dying daily, he made himself responsible for carrying food to those who were too sick and feeble to come for it. He brought them water and bathed them, cleaned out their huts, and gave himself for them in a truly Christ-like ministry. Suddenly he himself caught the dread fever, and in four days he was dead—a man only forty years old, in robust health, with wife and children dependent on him.

The funeral was held at St. Peter's Church, a requiem being said by the Rev. E. L. Souder, in the presence of a large congregation. It was felt that there should be some token of recognition of this man, who, asking not a cent of pay, gave his life for others, and a fund was raised for his widow. Among the contributors were a Roman priest, a Protestant missionary, a Buddhist philanthropist, and a Confucianist business man of large means.

THE LATEST IN WEDDINGS

"THE BRIDESMAID was attended by a small Pekinese pup. It followed her along the nave and to the altar steps." This "odd innovation," as the *Daily Chronicle* terms it, was made at Durham, the bride being the daughter of the Vice-Chancellor of the University. We presume that the churchwardens or questmen were not present to do their office in guarding the church against "anything that may be either noisome or unseemly, as best becometh the House of God." The Bishop of Durham officiated. —*London Church Times*.

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NEW CANTERBURY CONVOCATION FACES LAMBETH RESOLUTIONS

**In Democratic Assembly—Considers
Ministration of Women—Inter-
change of Pulpits—Fellowship of
Reconciliation and Christianity's
Social Message**

The Living Church News Bureau }
London, July 8, 1921. }

THE first meeting of Canterbury Convocation under the new law (by which the parochial clergy elect their representatives on a more democratic system) was held at Westminster on Tuesday last. A notable feature was the introduction, for the first time, of unbeneficed clergymen as members of the Lower House. There were naturally many old faces missing, and many new ones to grow accustomed to; some who sat before by virtue of office, and re-appear as clergy-proctors. One of them, an arch-deacon-bishop, was the Bishop of Buckingham. The new Lower House will be inconveniently large—though not larger, if may be noted, than before the dissolution of the monasteries—and is by no means so picturesque in appearance as the old one, the scarlet of the Doctors being rare, and the silk gowns of the Masters having been superseded largely by stuff.

The first item on the agenda was a resolution sent from the Upper House in support of two recommendations adopted by the Lambeth Conference, with reference to Christian reunion. The recommendations are in favor of the Bishops giving occasional authorization to ministers, not episcopally ordained, to preach in churches of the Church of England; and to clergymen authority to preach in the places of worship of such ministers. At the same time, the recommendations express disapproval of general schemes of inter-communion or exchange of pulpits.

Dean Wace, of Canterbury, gave notice of an amendment as follows: "Inasmuch as the resolution submitted by his Grace the President expresses judgment upon the action which might be justifiable for bishops in the circumstances mentioned, this House respectfully requests to be excused from expressing an opinion on a matter over which it appears to them that the responsibility must rest with the bishops themselves." Read out in the solemn tones of the Dean of Canterbury, this amendment was greeted with much hilarity.

The Lower House approved a message to the King being sent from Convocation on the occasion of election under the new system, and hope was expressed that more vigorous service would be rendered by the House, now that the clergy were more widely represented in it.

The formation of the League of Nations was commented upon with approval, and steps towards peace in Ireland were welcomed.

The public business of the Upper House did not begin until Wednesday, when the Prolocutor and assessors from the Lower House attended to inform the President that the address to the King had been passed by that House nem. con.

The address, which opened with an assurance of devotion to the throne, went on to detail the steps by which the reformed Convocation was appointed. It then proceeded to speak of the difficulties facing statesmen in all parts of the world, of the eager hope of Convocation that the delibera-

tions now being undertaken with regard to Ireland would lead to a happy issue, and having welcomed the recent settlement of industrial disputes, expressed satisfaction at the establishment of the League of Nations as a great instrument of international peace. The address concluded with a plea for reconciliation between man and man and nation and nation, and a statement that one of the chief endeavors of Convocation would be to learn how best to join with other Christians in bearing witness to the things of the Spirit.

REGULATING MINISTRATIONS OF WOMEN

In the afternoon their lordships discussed the regulations suggested by the committee of bishops of both Canterbury and York, to govern the ministrations of women. As the result of the many criticisms and suggestions put forward during the discussion, the proposed regulations emerged in the following form:

"Ministrations of Women"

"(1) There shall be in each diocese a diocesan committee for women's work.

"(2) The committee shall be responsible for considering all applications from women for the bishop's license, and for testing their qualifications. The nomination, preliminary inquiries, and examination of candidates for the bishop's license shall be similar to those required in the case of lay readers, and the bishop in each case shall be satisfied as to character, knowledge, ability, and soundness in the Christian faith.

"(3) No woman to be licensed unless she has attained the age of twenty-five years.

"(4) The following classes of licenses are contemplated:

"(a) *Diocesan Woman Messenger*.—Her functions would be to take part in evangelistic work, such as parochial mission pilgrimages, and the like, and to this end to speak and lead in prayer in public. Where this is done in consecrated buildings, such ministrations should be on occasions other than the regular and appointed services of the church, and intended normally for women and children;

"(b) *Woman Catechist*.—This license to be granted to duly qualified teachers, and shall authorize the holder to catechise the children of the parish in consecrated buildings at other times than during the regular and appointed services of the church;

"(c) *Parochial Woman Worker*.—This license, under the discretion of the bishop, shall authorize the holder to speak and lead in prayer in licensed and unconsecrated buildings, and to assist in the work of the parish.

"(5) All the above licenses shall be granted for one year, and shall be subject to annual endorsement.

"(6) The license may be withdrawn by the bishop at his discretion, and must be returned when the holder ceases to exercise her function in the diocese.

"(7) That a simple form of distinctive dress shall be worn by all women during the exercise of their functions."

In the Lower House on Wednesday, a vital resolution from the Upper House, sent down for concurrence, was considered. It was a subject likely to test the color and sympathies of the new members. In the old Convocation, it will be remembered the proposal for interchange of pulpits was decisively rejected. The new resolution was as follows:

"That this House gives its approval to the following resolutions adopted by the Lambeth Conference, with reference to Reunion:

"12 (a) In view of prospects and projects of Reunion—

"(i) A bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers;

"and expresses its hope that diocesan bishops in the province will give effect to the resolution with due regard to the safeguards which it contains.

"12 (b) (i) It cannot approve of general schemes of inter-communion or exchange of pulpits, believing that such lines of action might imperil both the attainment of its ideal and the unity of its own communion."

A most interesting discussion took place, too long to give in any detail, but it may be said that the Catholic party were absolutely against the resolution, and eventually the motion for concurrence was only carried by a majority of six—83 to 77.

"THE SOCIAL MESSAGE OF CHRISTIANITY"

A remarkable demonstration will take place in Hyde Park to-morrow (Saturday) afternoon. Organized by the London Union of the Fellowship of Reconciliation, its object is to present the "Social Message of Christianity." Anglicans, Romanists, Baptists, Presbyterians, Unitarians, the Free Christian Church, the Society of Friends, and Trade Unionists, all will be represented in this great gathering, which will be preceded by a procession from Bedford Square. There are to be seven platforms in the Park, and the fifty-three speakers will include the Bishop of St. Albans, the Bishop of Manchester, the Bishops Suffragan of Kensington and Willesden, and Monsignor Brown. The purpose of the meeting is to be found in a sentence from the resolution to be proposed:

"In face of the complete collapse of our existing economic, industrial, and social order, and the bankruptcy of statesmanship, this meeting urges all men and women of goodwill to recognize that the solution of the present deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life."

NATIONAL ASSEMBLY: "THE CHURCH'S PARLIAMENT"

On Monday next the National Assembly of the Church of England (now generally spoken of as "the Church's Parliament") will meet for its summer session at the Church House, Westminster, under the presiding of the Archbishop of Canterbury. The importance and length of the agenda make it certain that the session will be a memorable one, which will probably require a full week of hard work. The Parochial Church Councils (Powers) bill, which was passed by the Assembly at the spring session in February, has passed both Houses of Parliament, and only needs the royal assent, which may be given at any moment, to become the law of the land. Church people will therefore follow next week's proceedings with quickened interest.

Lord Parmoor is to move "that the Parochial Church Councils (Further Powers) measure, 1921, be now considered for revision." This means that the contentious Clauses 8 and 14 of the original measure, which were postponed at the spring ses-

sion, will now come up for discussion. The reform of the Lower Houses of Convocation and the election of a new House of Clergy, have removed very largely the complaint that the House of Clergy was unrepresentative, and that in consequence the Assembly would be unfair in deciding such important matters as patronage and the rights of the clergy as contained in the original Clauses 8 and 14.

The Bishop of Durham, Lord Phillimore, the Bishop of Chichester, the Marquis of Salisbury, M. Inskip, M. P., and some twenty-five others, have given notice of amendments—a keen debate is therefore assured. The Assembly will also consider the question of assuming responsibility for the whole missionary activity of the Church of England through a Missionary Council of the National Assembly, consisting of carefully chosen members of the Assembly, working

with representatives of all the missionary societies and overseas associations.

There are many other resolutions on the union of benefices, Prayer Book Revision, patronage, the sale of advowsons, Church Schools, reform of the Ecclesiastical Courts, pew rents, social service, and the resolutions of the Lambeth Conference. Truly a strenuous programme!

THE PRIESTS' CONVENTION

Up to the time of writing the number of members of the Priests' Convention, which will meet in Oxford on July 19th, 20th and 21st, is 1,108. Among the names are some of the most influential of our priests, and everything points to a splendid manifestation of the spiritual awakening resulting from the Anglo-Catholic Congress.

GEORGE PARSONS.

reversing the amendment of Lord Haldane, to which acceptance was given in the committee stage. The effect of the amendment in committee was to enable a substituted clergyman to be brought in, with the permission of the incumbent of the church, to proclaim the bans of marriage between a man and his deceased brother's widow. Their lordships agreed to Lord Parmoor's amendment, and the bill was read for a third time.

WILL INHIBIT REMARRIAGE OF DIVORCED

The Bishop of St. Albans (Dr. Furse) announces that, as far as the existing state of the law permits, he proposes to inhibit clergymen in his diocese from solemnizing marriages of divorced persons. He cannot prevent any incumbent from solemnizing such marriages in his own church, but he can inhibit "any other priest from solemnizing them in any other church in the diocese." The Bishop declares his conviction that in no circumstances whatever should marriages be solemnized, "if for no other reason than that people who have divorced their former spouse and wish to contract another marriage, quite obviously do not believe in the view which the marriage service takes, namely, that marriage is indissoluble except by death."

TO ABOLISH DUAL EDUCATION

The suggestion made some time ago by Mr. Fisher to abolish dual education and incorporate the Church schools into the national education system, at the same time providing for religious observance and instruction in all public elementary schools, is to be brought before the House of Commons, in the form of a bill by an influential committee. "The committee consists" (according to the *Morning Post*) "of experienced educationists and strong supporters of religious instruction." The framing of the measure is now in the hands of a well-known education expert.

It is expected that little objection will be offered to the proposed bill, except by extremists. Local authorities and teachers generally are believed to be in favor of the scheme. The local authorities, like the Education Department, have no money to complete the carrying out of the provisions of the Education Act, 1918, and the only means by which that Act can be made operative is by accepting the offer of the Church to bring its 10,000 schools to the assistance of the State on terms. These schools, it is estimated, have today a building value of about forty million pounds.

THE CONVENTION OF CATHOLIC PRIESTS

The sympathies of Catholic people will go out to the Convention of Priests to be held at Oxford next week, with earnest prayer that God's blessing may rest on the gathering. The deliberations of this great assemblage of priests, affecting, as they will, the future of the whole Church, will be followed with intense interest. It will be my endeavor to give you as concise a summary as possible of the proceedings in next week's letter.

GEORGE PARSONS.

SOUTHERN VIRGINIA NEGRO CONVOCATION

NEGRO CHURCHMEN in the diocese of Southern Virginia were to have met in their twenty-ninth annual convocation in St. Paul's Church, Union Level, August 9th to 11th, under the presidency of Archdeacon Russell. The three days were to be given to conferences of many kinds, and discussions of various questions having to do with work among colored people in its many phases.

NATIONAL ASSEMBLY LABORS UNDER AN UNWIELDY AGENDA

Which Hinders Accomplishment — Miss Royden Presents Petition for Immediate Action on Ministry of Women—Other Important Developments in the English Church

The Living Church News Bureau }
London, July 15, 1921 }

AT THE moment of writing, it is already clear that only a small portion of the very full programme arranged for the National Assembly will be accomplished this week. Those responsible for the huge agenda have apparently yet to learn that government by popular assembly is an experiment beset with difficulties.

The earlier items of the agenda of twenty-six pages were mainly concerned with questions of finance, which took up a great deal of time and were, of course, most important—the most animated discussion centering around the question of continuance of the Knutsford Ordination Test School. The chief opponent of the continuance of the vote was Bishop Hensley Henson, who declaimed at great length against what he designated "seminarist education."

So much of the work of the clergy had passed into lay hands that his lordship of Durham was convinced that fewer but better paid and abler clergymen would be required in the time to come. The Bishop of Manchester, (Dr. Temple), on the other hand, claimed that Knutsford was one of the greatest spiritual assets of the Church, and deprecated the idea that it should be given up. Eventually there voted for the continuance of Knutsford 16 bishops, 107 clergymen, 131 laymen; against 10 bishops, 73 clergymen and 76 laymen—a substantial enough majority.

Nothing resulted from the financial discussions to warrant a hope that sufficient funds would flow in to carry out the plans outlined in the "budget" presented at the last Assembly. So far there is a serious falling off in the amounts received from the various dioceses.

Two highly contentious subjects came before the Assembly on Wednesday and Thursday—one connected with patronage, and the other with a certain control to be given to Parochial Councils over Church services. Much talk went on throughout the two days, but no definite result was attained, and the debate stands adjourned. The As-

sembly must finish up to-day (Friday), to allow of arrangements already made for the Oxford Convention of Priests opening next Tuesday. There will, therefore, be much hurried legislation, or (as is more probable) further adjournment of many items till the next Assembly.

Before passing on the subject of the National Assembly, it must be recorded that on the opening day (Monday) Miss Maude Royden presented a petition signed by 2,360 communicants, clerical and lay, urging that the Lambeth Conference resolutions on the Ministry of Women in the Church should be put into practice forthwith without limitations or hindrance, asserting the principles of the fundamental equality of baptized persons, and repudiating the assertion that any Christian soul is, on the grounds of sex, incapable of receiving any Christian gift or grace. The petition, in fact, supported, although timidly and indirectly, the claim of women to the priesthood—which is what Miss Royden and her followers are "out" for. For all that, the petition makes but a very poor show when compared with the protest which has been organized by the English Church Union. This has already received no fewer than 47,000 signatures of women communicants alone—the signatures of men not having been asked for.

URGING A PERMANENT DIACONATE

The Bishop of Southwark, (Dr. Garbett), in his anxiety to find a remedy for the present shortage of clergymen, advocates what has been called "the permanent diaconate." If this were allowed, it would mean that people engaged in secular callings could be ordained to the diaconate. They would be able to conduct services, and, if licensed, to preach in church. At the same time they would continue their secular work and wear lay dress except when officiating. The Bishop is of opinion that after all the service candidates have been ordained there will be a further decline in the number of candidates. But he is strongly opposed to any lowering of the standard of requirements, and holds that it is better to have a few properly-trained priests than a large number of inefficient.

DECEASED BROTHER'S WIDOW'S MARRIAGE BILL.

In the House of Lords on Tuesday, on the motion for the third reading of the deceased brother's widow's marriage bill, an amendment was moved by Lord Parmoor

THE CANADIAN NEWS LETTER

The Living Church News Bureau,
August 6, 1921.

PROPOSED TEACHING MISSION IN MONTREAL

THE diocese of Montreal is making plans for a teaching mission to be held as far as possible in every parish in the diocese during the coming year. A general committee has been appointed with Rural Dean Naylor as secretary.

The main purpose of the mission is stated as "instruction in the truth and practice of the Church and the quickening of the prayer life of our people." The aim in each parish will be to arrange for carrying out during eight or ten days a definite scheme of instruction in the faith and practice of the Church. The committee will aid by securing missionaries and will also issue an outline of instructions which will be specially helpful to parish priests who decide to be their own missionaries.

DEATH OF CANON ROLLIT OF MONTREAL

The death of Canon John Rollit of Montreal, at the ripe age of eighty years, re-

moves one of the best known clergy of that diocese from the Church Militant to the Church Expectant. He was born in Montreal in 1841, and educated at Bishops' College, Lennoxville. For a number of years he has not been engaged in parochial work, but as chaplain at St. Vincent de Paul penitentiary, where he took the greatest interest in the prisoners, and took part in the effort to secure extension of the parole system. He was the last of the Montreal clergy who served under the first bishop, Dr. Fulford, and has a record of continuous service under his four successors.

MISCELLANEOUS ITEMS OF CHURCH NEWS

Miss A. Kathleen Ellis, a graduate of Cambridge, England, and an M. A. of the University of Manitoba, has been appointed vice-principal of St. Hilda's College for Girls, Calgary, Alberta.

The Anglican boys' camps at Gamebridge, under Captain the Rev. F. E. Gibson, have again been most successful. A special valuable feature has been the inclusion of boys of foreign origin.

THE NEW YORK NEWS LETTER

The Living Church News Bureau,
New York, August 8, 1921.

DR. GRANT WILL MARRY

THE papers announce the engagement of the Rev. Dr. Percy Stickney Grant, rector of the Church of the Ascension, to Mrs. Philip Lydig, a society favorite noted for her many good works.

Dr. Grant is 60 years old and a bachelor. Mrs. Lydig has been married twice before, and each time divorced, her first husband being W. E. D. Stokes, from whom she was divorced in 1900. Her second alliance was with Captain Philip Meiser Lydig, a member of one of New York's oldest families. Married to the latter in 1902, she secured a divorce in 1919 on ground of incompatibility.

DEATH OF DEPUTY SEXTON AT OLD TRINITY

Funeral services for George Tackley, seven years deputy sexton of old Trinity, who died on Saturday, July 30th, were held in the parish church on Tuesday morning. A full choir was present and assisted. The opening sentences were read by the Rev. George B. Cox; the Rev. Frederic W. Goodman was the lector; the remainder of the service was said by the Rev. Henry P. Veazie, who also read the committal service at the grave in Mt. Olivet cemetery.

Mr. Tackley underwent an operation at St. Luke's Hospital last May, and had temporary relief. During the summer he was taking care of the Bishop's House. He will be well remembered by the clergy, members of the congregation, and business people of the neighborhood who attend the week-day noon services in old Trinity for his unflinching discharge of duty.

BOARD OF APPLIED CHRISTIANITY

The Seabury Society has been merged into an American Board of Applied Christianity, in part upon the advice of the late Bishop Burch. Efforts to place a service leader in the field have been successful, and from August 1st the Rev. Roland C. Ormsbee serves as such. A second edition of *Christ's Economy* is to be ready this fall, the first having been sold out.

Forty-two churches of the New York Metropolitan district, including some of the largest sectarian churches, have asked assistance in training their laymen for service. The plan is for volunteer workers only—clerks, lawyers, business men, who give spare time. No salaries are ever to be paid. The plans are not official, but loyal in all things to all of the Churches.

The chairman of the council, the Hon. Frederick Irving Cox, has just been named a member of the Interstate Commerce Commission.

THE BOSTON NEWS LETTER

The Living Church News Bureau,
August 8, 1921.

THE VOICE OF PLYMOUTH ROCK

THE "Voice of Plymouth Rock," in the pageant commemorating the 300th anniversary of the landing of the Pilgrims, is represented by a clergyman of the Church, the Rev. Ernest Pugh, rector of Christ Church, Plymouth. As President Harding saw the pageant last week, he had no difficulty hearing the "Voice of Plymouth Rock," for Mr. Pugh has an unusually clear and resonant voice.

The prologue, as spoken by Mr. Pugh, practically told, in quick review, the entire story of the pageant:

"I, the Rock of Plymouth, speak to you, Americans.
Here I rested in the ooze
From the ages primordial.
Men came and went: Norsemen,
Seamen of England, voyagers of France,
Dutch adventurers;
Over and round me
The Indians worked, played, lived.
I was a rock of millions along the shore,
Waiting—for what?
Came pestilence, sweeping the Indians from
the land,
Not one remaining here at Patuxet, Accomack,
Cap St. Louis, New England, as the Indian,
the French,
Prince Charles of England, called this spot.
Around me the cleared fields waiting,
The bay swarming with fish,
The woods full of game, all waiting.
I, too, waiting, for what?"

CORNERSTONE FOR CONNECTICUT CHURCH

ON JUNE 24th the cornerstone of St. Mark's Church, New Britain, Conn., was laid by Rt. Rev. Chauncey B. Brewster D.D., Bishop of the diocese assisted by the rector, the Rev. Samuel Sutcliffe, and the Rev. Harry I. Bodley, rector emeritus. On the platform also was the Rev. Simon Yonan, priest of the Assyrian congregation connected with the parish. Upwards of three hundred people were present.

The exercises opened with a hymn. Exhortation and prayers by the Bishop followed with a responsive reading and short addresses.

The stone used for the building is Roxbury Connecticut Granite and the work is rapidly progressing.

LEPROSY DECREASES IN BAHAMA MISSION

RECENTLY THE Department of Missions received two special gifts from eastern Sunday schools for the relief of leper children in the Bahama Islands. These gifts were forwarded to the Bishop of Nassau. The following letter has just been received from him:

"I enclose receipts. They would have been sent sooner, if I had not been away at sea. I asked my chaplain last year to notify you that our work among the lepers had ceased.

"Leprosy has decreased very much in the Islands. On my recent cruise I visited what had been a colony of lepers at Snagua and found only one leper woman. There are, however, a few lepers (no children) in the Bahamas General Hospital; so I have given the money to the matron to buy them a few additional comforts.

"I should be grateful, if you would inform the two churches which have sent the offerings, of these facts."

In England, growing, the spirit of man,
Freed by his Bible, read in his home,
Studied with passion.
Out of the Church of England—a Puritan.
Out of the Puritan, Separatists—of London,
Of Scrooby, of Sturton, of England,
Seeking freedom of thought, of living by
truth.
Out of the Separatists, driven from England,
The Pilgrim.
England, stern mother, refuses him.
Holland, the foster mother, he leaves, still
searching his freedom,
Sails westward, and comes to me—
By chance, by choice, who knows?
To me the Pilgrims come, on me they stand,
As one by one they land.
Here they will work out their salvation.
For this have I been waiting, waiting.
Of me, the rock in the ooze, they have made
a cornerstone of the Republic."

THE IMMIGRANT

Denis A. McCarthy, a loyal Roman Catholic and Boston's brightest Irish poet, has written a letter in the *Herald*, which to my mind gives a Christian view of the immigration question. His letter is in response to a good letter of the president and founder of the Christian Endeavor Society. Mr. McCarthy wrote as follows:

"Dr. Francis E. Clark's fine letter in today's *Herald* in defence of the immigrants has the real American and Christian ring to it. This is one of the best bits of Christian Endeavor the father of that movement has done for some time.

"Abusive attacks upon the immigrant,

such as that of Roberts and those who have sympathized with him, do not help the least particle in the great work before us at present of adjusting the new peoples to our American life. Rather it most seriously hinders this work, for it embitters and antagonizes the immigrants already here.

"The mongrelization of America"—what a lovely phrase with which to describe the coming hither of people who are just as much the children of destiny as any that have preceded them! To be perfectly fair and frank, is not the real mongrel in America, the dog-in-the-manger American, no matter where born, no matter from what lineage descended, who will not do his duty here to nature and nature's God, and who seeks to prevent others from coming in and doing so?

"One may grow pessimistic watching the steerage passengers—although I must say I never do; having been one myself, I cannot look down upon my fellows, but let us go into our schools and see the sons and daughters of the immigrants. Let us remember that the schools themselves are largely the work of the children of immigrants. The same is true of the churches.

"I am heartily with Dr Clark in his solution—regulation, discrimination, distribution, and wise and generous treatment after they (the immigrants) get here."

SERMON OF SIX-YEAR-OLD

I wonder if any other clergyman of the Church has a copy of a sermon delivered at the age of six? The Rev. Reginald Pearce, rector of St. Andrew's Church, Framingham, published not long since, a sermon delivered by himself at that age. Commenting on it he wrote that even so early he thought he would enter the ministry, and never knew any later time when the idea was really set aside. He frequently "played church" with his brothers and sisters of a Sunday afternoon, and the following was delivered on one of the

occasions when he "officiated". Some of the teaching, included, he says, he would not now "stand for".

"God lives in heaven. He can do anything He wants to. He can make me into a bear if He wants to. He can make everything grow, and if He leaves them alone they won't grow at all.

"People that bees wicked won't go to heaven, for anybody or any man cannot see God. They cannot go to heaven for they have no wings.

"Who takes the best care of you? God, that is who does. Any man that don't say their prayers God won't take care of them, and if he says his prayers the next morning God will take care of him, that day.

"This man could not get to heaven cause he could not fly, so he thought he would climb a tree. So he went along and crossed the railroad tract, and he climbed up a tree, and a little speck of a branch broke.

"Nobody could see God unless he turned into a man. He is a spirit.

"You need not say your prayers so much in the morning cause when it is dark more naughty people are about, and people are asleep,—but in the light they can see them.

"God can see everybody, but nobody can see God.

"You must not do anything naughty or wicked, never say wicked things, unless you don't want to go to heaven. Anybody can.

"A gentleman is always a good man.

"You must not stop saying your prayers even for a week.

"Angels takes us up to heaven, and we will live there with God and Jesus Christ and the angels."

TWO TEACHERS IN FIFTY YEARS

A Bible class in Trinity Church, Boston, observes its semi-centennial next fall. In all those fifty years there have been but two teachers, Miss Lucy Woods and the present leader, Miss Heloise Hersey.

RALPH M. HARPER.

and the fact that the board has granted the use of this money to build for them even a temporary home, seems as though God is most assuredly going to prosper their work here.

"My Chinese clergyman has gone up to the north for active work in the very destitute districts of the famine area and I have been alone here now for almost two months. It is very difficult, but it our part in the famine work. I regret to tell you that I have not been actively in famine work other than raising funds here locally. We succeeded in raising over \$15,000 for the famine sufferers from Chinese alone in this city, through a fair, in which all the leading men gladly took part. I was very much disgusted that it took a foreigner to wake them up to the need for money for their own brothers. But thank God, they did eventually come to and did very well. But you cannot imagine what a great sense of satisfaction it was to see in the local Hankow paper from time to time, subscriptions from St. Luke's for famine relief, and pride that St. Luke's would look after these forlorn and miserable people. It is deplorable and disheartening to see the lack of interest on the part of the government here, but simply superb to see the response from the Chinese at large for this good work. By the last of May the work should be all closed, for by that time the famine sufferers should have their spring crops gathered and ready for market. The spring has been a good one for them and there is every reason to look forward to easier times. The rains have been good indeed and the sun has been shining with just the proper amount of intensity to make the crops very good. Grain has, of course, been issued for planting and that had to be planted. Grain was also issued for food, and that was well done indeed, each person receiving a month's supply at one time, thus enabling the central grain dispensaries to feed a tremendous number of people in one month's time. The people came by villages and were all numbered and ticketed. Each person receiving grain had been checked up and looked over to see that conditions were exactly as represented: that, for instance, he actually had in the family the number of persons claimed. And each time the grain was issued to one person only for each family. Card index system was used and carefully kept so that it was possible to see at a moment how much had been issued to any village or place or person. Blankets were, of course, also issued, and other foods as well. The mainstay was the grain. Here the food is mostly rice with a very small amount of wheat."

FIRST ANNIVERSARY OF ST. ANDREW'S MISSION, EVANSTON

Colored people are so many in Evanston, that a little over a year ago a mission was organized under the name of St. Andrew's, and in September the Rev. H. B. Brown was appointed priest in charge. St. Andrew's celebrated its first anniversary with appropriate services on June 26th. In the evening Bishop Griswold confirmed a class of eight (four men and four women) at St. Mark's Church. Following this service the congregation adjourned to the assembly hall of the Emerson street "Y," where regular services are being held, for a "get-together" meeting. All services of the day were well attended and the festival exercises closed with a concert at the "Y." The priest of St. Andrew's, in giving a review of the work, says:

"The first class for confirmation was duly prepared by the Rev. George Stewart, rector of St. Luke's, and his assistant, the

TO ST. LUKE'S, EVANSTON, FROM ITS CURATE IN CHINA

Comes a Letter on Current Topics—
Sisters of St. Anne—Famine—
Evanston's Colored Mission—
Ground Broken for a New Church

The Living Church News Bureau,
Chicago, August 8, 1921.

THE Rev. F. G. Deis, curate in China of St. Luke's Church, Evanston, writes to Dr. Stewart, from Shasi, China, under date of May 19th. After congratulating rector and people on the great beauty of the additions being made to St. Luke's, and saying how proud he was to be associated with such a parish, Mr. Deis goes on:

"Perhaps you may not have heard that the Sisters of St. Anne are now with me in Shasi and that they have been permanently transferred here from Wuchang, where there was a too great centralization. We are, as you can imagine, very much pleased and the parish has given them a warm welcome. It makes spreading the Catholic faith easier, and it gives us an opportunity of doing work among the women that we cannot do in China without women workers. They are at present liv-

ing in rented quarters, and very bad they are, you may be sure. We have tried to make them clean and sanitary, and the sisters are filled with the spirit of service and say it does not matter, but they ought to have their own house. The convent is still to be built; the money is still to be raised. But thanks be to God, for even as I was writing this the postman came, bringing a letter from the bishop telling me that the board in New York had granted five thousand (Mex.) to build a small house which is later to be the house for the foreigner in charge of the boarding school we have lately opened. The sisters will occupy it until their convent has been built. Their present dwelling is a Chinese house full to overflowing with rats and mice, bugs of all description, also those that occupy beds, and nothing seems to be of any use in the fight against them. They always come from the neighbors when the present supply is exhausted. I wonder if you would not care to have Mother Ursula come and speak at St. Luke's while she is in America, for she leaves here in July for furlough and hopes to bring back with her three or four sisters to make the house here have its full number of sisters. We are very proud of them, for they have done excellent work in the few months they have been here,

Rev. Frederick C. Grant, and was confirmed by Bishop Griswold on June 24, 1920. The priest in charge has presented three classes for confirmation during the ten months of his pastorate. Fifty-seven persons have been confirmed and one received from the Church of Rome. Twenty-two have been received by transfer and reclamation. One hundred and eight communicants are now enrolled. Seventy-four have been baptized and there has been one burial * * * The Church school, which we would wish to stress, because of its vital importance to the future Church, has an enrollment of nine officers and teachers and 40 pupils.

"The pastor of St. Andrew's and his faithful flock may review the work of the first year of the Mission's existence with thankfulness, courage, faith and hope, for verily, may we exclaim, 'What hath God wrought!'"

BREAKING GROUND FOR NEW CHURCH

On Sunday afternoon, July 31st, an impressive out-of-door service on the lawn adjoining the Church of the Holy Apostles, accompanied the formal breaking of ground for the new church. A goodly number of the city clergy assisted in the service.

The procession moved out of the church along the sidewalk, which was thronged with people, to the corner, then west, and across the lawn, forming a semi-circle near the church.

The ground was blessed by the priest in charge, the Rev. J. H. Dennis, standing in the center, surrounded by the acolytes, crucifers, and flagbearers of various churches; after which the sod was turned by the members of the finance and building committees, while appropriate sentences were read.

The Rev. Alfred S. Nickless, of the local Presbyterian Church, made an inspiring address, as representative of the community; the Rev. Cyrus M. Andrews, of St. Timothy's Church, spoke for the churches of the Northwest side, and the Rev. E. H. Merriman, secretary of the Bishop and Council, made the closing address.

After the service, the visiting clergy were entertained at the rectory by the Rev. Mr. and Mrs. Dennis.

The Church of the Holy Apostles, now just four years old, began its existence in a flat. Later it acquired a small sheet iron portable building, which has been enlarged from time to time, as occasion required. But the steady growth of the church, and the lack of facilities, have made the present quarters wholly inadequate.

The plans include not only a beautiful church, seating from 325 to 400, but also a basement to answer all the purposes of a parish house, and a commodious rectory.

The present church will be moved at once to an adjoining lot, and the work will be carried forward as rapidly as conditions permit.

IMPROVEMENTS AT ST. ELIZABETH'S, CHICAGO

The Rev. Edwin V. Griswold is priest in charge of two growing missions on the Southwest Side, St. Elizabeth's and St. Matthew's. Considerable improvements made at the former include a new system of electric lighting, installed chiefly through the efforts of the women's guild.

The building improvement committee has been authorized to proceed with the preliminaries of the bond issue for raising the church and construction of a cement basement. It was decided to limit the issue so that as many persons as possible would have the privilege of assisting.

H. B. Gwyn.

BISHOP MANN UPHOLDS ARCHDEACON IRWIN

THE TARRING AND FEATHERING of Archdeacon Philip S. Irwin, (white) priest in charge of colored work in the missionary district of Southern Florida, has already been reported in THE LIVING CHURCH. In a statement on the subject made by the Bishop of Southern Florida, Dr. Cameron Mann, the Bishop calls upon all good citizens in Miami, where the outrage occurred, to do everything in their power "to secure full punishment for the perpetrators of the outrage." He says:

"Fellow Citizens—I have just come to the city of Miami upon hearing of the recent and most deplorable event, the atrocity perpetrated by a band of ruffians upon one of your notable and most useful citizens, the Venerable Archdeacon Irwin of the Episcopal Church.

"I am confident that you all must agree with me in feeling the utmost horror and regret over this occurrence.

"But I imagine that the great majority of you do not completely realize it, inasmuch as you have no personal acquaintance with Archdeacon Irwin, nor with the details of his work in this region.

"There have been statements floating around to the effect that he had been indiscreet in this and that way, that he had said this or that dangerous thing, that he had taken this or that obnoxious attitude. These statements, unsupported and unverifiable, have probably had some effect in making people think that while, of course, the outrage upon him could not possibly be justified, nevertheless it was not without some color of cause.

"Permit me, therefore, to make a statement to you with regard to the Archdeacon and his work, to tell you how he came here, what he has been doing here and what I trust, by God's grace, he will continue to do here.

"When I came to South Florida as bishop, one of the greatest problems that lay before me was the work among the colored people. It so happens, especially along the East Coast, a large share of the colored people are those who have come from the Bahamas and have been brought up in the Anglican Church. Consequently they have looked to the Episcopal Church in this country as their spiritual mother. I found on my arrival a number of congregations and in most of them the work not going on very well.

"Several years ago I was able to secure the Rev. P. S. Irwin to take place of Archdeacon, with the general supervision of the colored work along the East Coast—his main charge naturally being in the great city of that coast, Miami.

"Mr. Irwin was qualified for this work in every respect. He is a gentleman, a scholar, a man of the highest personal character, a man of the utmost zeal, a man of abounding kindness. I have had occasion to congratulate myself ever since his arrival on the result of his toil. He has greatly increased the congregations, he has built several new churches, of which the latest one is that at South Miami, just completed. Of course, these are rather humble structures in accordance with the means of the poor people who have put them up, they are valuable fortresses of righteousness in the community.

"Archdeacon Irwin has, of course, had very many obstacles to contend with. A great share of the colored people themselves are uneducated and are more or less given

to disputes and factions. From time to time there has been in this or that mission a certain amount of trouble. This trouble has not been caused by the clergyman, but it has come to him to allay, and he, therefore, has necessarily figured in it. Among other causes there has been a certain jealousy between the native American negro and those from the Bahama Islands. Thus has more or less come to the attention of some of our white people, and it has, of course, been known that Mr. Irwin has had something to do in connection with it. But again the trouble has not been caused by him, on the contrary it has been for him to do all in his power to dissipate it.

"About two years ago certain charges were made against Archdeacon Irwin which were presented to me. I came to Miami, investigated them, and found them baseless.

"I am not, of course, saying that Archdeacon Irwin has been at all times infallible and has never made mistakes. He is human like the rest of us. I am not saying that he may not occasionally have said some hasty things which he would later qualify. That is the case with most of us.

"But I do say with all the emphasis of which I am capable, that the Archdeacon has always been loyal to the authority of the Church and State, that he was an ardent patriot during the war, that he did his utmost to raise troops for both English and American armies to serve in the war, and that he did much to interest his congregations in such aid as they were able to give to our government and our army.

"I have seen the statement or perhaps the insinuation rather, that he has taught race equality. He has unquestionably taught such equality as is described in the New Testament and in the Declaration of Independence—the equal value of all human souls in sight of the Almighty God.

"As for social and political equality under present conditions, he has not taught it, and he has steadily, and at some risk to himself, opposed the movements and societies which have undertaken to bring such equality about.

"As for another insinuation which have been seen in the newspaper, that he is advocating intermarriage of the races. I can only express by amazement that any human being should have ventured to make it, and I pronounce it a lie, whether deliberate or hasty.

"Let me very distinctly call attention to the fact that Archdeacon Irwin came here not at his own volition, not as a volunteer, but that he came here at the call of and with the commission of the Episcopal Church of the United States of America.

"It has been the policy of the Episcopal Church very largely to use white clergy in



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the care of colored congregations. The reasons are self-evident. While I am glad to say we do have a number of colored priests, yet it is generally for the advantage of the people that they should be under the charge of a white priest. Those who are most strenuous against what they style race equality ought to be very quick to see the reason of this.

"Recognizing as I do the immense value of colored churches with only colored ministers, I do not think that they teach a religion in which the emotional is overstressed and the moral is somewhat overlooked. Our Church aims to teach a religion in which the moral will stand four-square and firm and the emotion will guide into the support of that law. And for this reason, also, we do desire a very large contingent of white clergy in our work among the colored people.

"I am greatly shocked at any thought of the remotest possibility of this arrangement of ours, white priests largely employed in colored work, being interfered with in Florida. It would create enormous damage, if not the absolute destruction of our colored work.

"In conclusion, I call upon you to take such measures as shall warrant me in continuing the work upon its present lines. I call upon you to do everything in your power to secure full punishment for the perpetrators of this recent crime. I call upon you to make it certain that the good work which has been going on here for a number of years shall continue into the future.

"You all desire the presence of this colored population. You all know that they are a necessary factor in the industrial life of your city, and surely you must all be anxious that those who are to live in your city and to be employed by you in so many lines of activity, shall be men and women who have been taught the moral laws as they have been revealed and enforced by the religion of the Church of Christ.

"Yours truly,

"CAMERON MANN,
"Bishop of Southern Florida."

A Jacksonville paper, interviewing Archdeacon Irwin, thus describes the outrage:

"Sunday night about 10:15 o'clock, Mr. Irwin said, he drove to his home from his church. He found an automobile across the driveway to his garage and pulled around to one side. The hood of the strange car was raised and a man appeared to be working on the motor. This man walked over to Mr. Irwin's car and requested the loan of a wrench, which was granted. Mr. Irwin said he started back to the car with the stranger and was thereupon seized, gagged, blindfolded and placed in one of the cars, there being two. The men were not masked. The car was driven quite a distance and was stopped in the woods, where Mr. Irwin was pulled out, undressed and treated to a coating of liquid tar and a fresco of feathers.

"He was again blindfolded and gagged and a sack placed over his head. The cars returned to Miami and he was dumped out near the Urney hotel.

"I got home a few minutes later, went to my garage and drew some gasoline from the tank of the car, scoured the tar and feathers off as best I could and then went to my bathroom to remove the remaining traces of the experience.

"While I was in the bath the sheriff and other officers called and interviewed me. I must have been a sorry sight."

"Mr. Irwin declared that, for a year, after

going to Miami he was acting British vice-consul. This was during the war period. Later he said he assisted in recruiting and other forms of patriotic endeavor. 'I have never uttered seditious statements, nor have I thought seditious thoughts,' he declared."

CHURCH TRAINING SCHOOL TO BE OPENED IN TENNESSEE

THERE HAS LATELY been organized the DuBose Memorial Church Training School, for the purpose of providing well-trained teachers, lay workers, and clergy for the districts most in need of them, as indicated by the survey of the Nation-wide Campaign. Men will be prepared for work in religious education, Christian missions, and social service, and for the localized ministry that is appropriate for the mountain districts of east Tennessee and the neighboring states. The building formerly known as Fairmount School at Monteagle, Tennessee, long the home of the Rev. Dr. DuBose, and within twenty minutes by train or motor car of the University of the south, has been purchased, and will be used for the purpose. The property consists of a beautiful little farm of some sixty acres, which will provide the living for the school to a considerable extent, giving the students much of that rural life for which they are to prepare, while the building is admirably adapted for the purpose. The school, it is stated in a prospectus recently issued, "is not a short cut to the ministry. It aims to give picked men intensive training in the fundamentals of religion, with special emphasis on the devotional life. The period of study need not be so long as the regular seminary course, for the seminary, at the time it trains men for the ministry, also prepares younger men for life. Most of the men who enter this school will be settled, well taught, and disciplined by the world, for whom the seminary course would be unduly technical and long drawn out. The curriculum will include the Bible in English, the Doctrines of this Church as expressed in the historic Creeds and the Church Catechism, the Contents and Use of the Book of Common Prayer, Church History, Applied Sociology, practical course for Church School Workers, with special instruction in the Christian Nurture Series, and a practical course in public reading of the Scriptures and Services of the Church, and in the preparation and delivery of sermons and management of parishes and missions. The school will be opened on St. Matthew's day for the season of 1921-22, the faculty consisting of the warden, the Rev. W. H. DuBose, the Rev. Charles L. Wells, Ph.D., and Rev. W. S. Claiborne.

Y. M. C. A. WORK IN HANKOW, CHINA

ONE OF OUR CLERGY in the Hankow Mission, the Rev. Edmund L. Souder, has been secretary for religious work in the Y. M. C. A. at Hankow since January 1st. He does not thereby relinquish his priestly work, being in charge of two churches in Hanyang, assisted by a Chinese priest, celebrating Holy Communion every morning at St. Phoebe's Training School for Chinese Women Workers, and teaching a course at the catechetical school. The Y. M. C. A. work, however, is very interesting, and through the interest of Bishop Roots and of the clergy our Church mission has taken an active part in it. The Chinese heads, both in Hankow and Wuchang, are Churchmen, as are the larger part of the students and others, who, through the organization, are brought into touch with Christianity, and come to the Church for baptism.

The American Church Monthly

Selden Peabody Delany, D.D., Editor

August, 1921 ^{25c Per Copy} Sub. \$3.00 Yearly Vol. 9, No. 6

Editorial Comment—

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George William Lincoln.

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WUCHANG LOOTED

ON THE night of June 8th the soldiers of the military governor in Wuchang, angry because their pay had been withheld for several months, began, at a given signal, and under command of their officers, a systematic looting of the whole city. Large sections of the prosperous business district were burned, and many people—among them some Christians—were killed or wounded. St. Mark's Church, belonging to St. Michael's parish, was broken into, and everything moveable carried off—including the sacred vessels, Eucharistic vestments, and the altar linen and superfrontals.

None of the foreign workers were harmed, but Miss Mabel Sibson, living in a Chinese house with several Chinese girls, had a narrow escape. With the loud noise of the shooting and the cries of the terrorized people in their ears, Miss Sibson and the girls ran out the back door of their house as soldiers burst in the front. After hiding for several hours until daylight had come, and things had quieted, Miss Sibson returned to find everything she owned either carried off or wilfully smashed and torn. Her trunks, already packed with things ready to take to America within a few days on furlough, were smashed with rifle butts and bayonet thrusts, and her clothes all gone. It is hoped that the Chinese government will indemnify her for the loss, and St. Mark's Church as well. Everyone feels that the real fault for the looting lies not so much with the soldiers but with the military governor who, by pocketing most of the soldiers' pay himself instead of paying it over, brought on the trouble.

OLD COLONIAL CHURCHES IN VIRGINIA

BEFORE THE revolutionary war the vast British colony of Virginia became the home of a large number of good old English families, who felt that it would be impossible for them to be true to the religion of their forefathers if they were to neglect to build houses of God. Up and down the land these stood as a testimony to their faith. As many as one hundred and thirty-five churches existed, of which only twenty have survived destruction or alienation. Lamb's Creek Church, built in 1710, is in the upper portion of King George county, about eleven miles south east of Fredericksburg. After the British interests were driven out, the British clergy ceased to be sent from the old country, and many who had been at work were "frozen out", so that there was a general disuse of the old Colonial churches. In some instances the Federal government turned them to educational uses (as in the case of St. Paul's in King George county); in others, the denominations turned the buildings to account. The majority went into decay. Lamb's Creek decayed as far as it was able; but—to quote Nancy Byrd Turner—

"Unshaken of all storms,
The old Church stands, . . .
"Safe hath she come through stress of shame
and shock
Of time and tumult, and the wrack of wars.
Her cornerstone is founded on a Rock!"

The splendid condition of the walls, and the possibility of teaching a number of children unprovided with religious teaching, turned the attention of the Rev. Byrd T. Turner to reconstruction of the church. The Restoration Association was formed in 1907 and has continued its work until now. General substantial repairs to the building; restoration, of the original Bible ("VINE-

GAR" Bible) and Prayer Book; gift of a silver Communion service; and gift of a fire-proof iron safe,—these are some of the things that have been accomplished up to the present.

The Nation-wide Campaign is endeavoring to restore as many of these old churches as form strategic spiritual Centers. Old Farnham, and Christ Church, Middlesex, have already been taken in hand; the executive committee takes over old Lamb's Creek Church on August 8th, exciting spiritual interest by readjustment of its services.

A thriving Sunday school and Sunday services are being conducted, and it is hoped that willing and able sympathizers will appreciate the work of restoration (both material and spiritual) and assist with the help that is needed.

BREAKING IN A MISSIONARY

FOR A thorough test of spirit and courage there is nothing better than the first year the new missionary to China spends at the language school. Dr. Charles Dwight Reid, who last fall joined the staff of St. James' Hospital, Anking, writes:

"The language school year has at last closed. Mrs. Reid and I have enjoyed the months in Peking very much, and I think we have succeeded in assimilating as much of this queer language as the average student at least. I remember when we first arrived in Peking, and went about among the shops with one or two of the third term students, we thought they were marvels at the language and must know all there was to be known. Alas for setting folks on pedestals! We have just finished that same third term, and I must admit there are many and many untouched spots. I feel about as I should imagine a farmer out on one of the vast wheat fields of North Dakota would feel after trying to plow such a field with an old fashioned plow and one horse—he might possibly scratch the surface of one or two furrows across his field in one season. However, there's a Chinese proverb or two which we have learned which apply pretty well. One of them is roughly translated, that our knowledge is 'as one hair in the hide of nine cows.'

"We hear occasionally about the man who comes to China and in six months preaches his first sermon. I haven't met any of him yet, but when I do I'm going to take my hat off.

"Outside of the school we have had a very enjoyable winter and spring, in weather that has never been unbearable either from cold or heat—as yet—and meeting a lot of interesting folks among the various organizations here. The getting acquainted with a lot of people I really think is about as valuable as any part of the language school session.

"I am about to take a six weeks' course at the China Medical Board's Hospital, in X-ray work, to recall what I have forgotten about it in the past couple of years since I did any of that work, and to learn the new things that have come out in that time. We have about half—well, perhaps not quite half, but over a third—of the necessary apparatus for an X-ray plant for Anking ordered, to be ready about the first of September, and are hoping for the necessary moneys for the rest to be forthcoming before long from some source. I hope you can stir up some of it. Fifteen hundred dollars gold would just about do the trick, two thousand would fit us right up to date; but the former amount would enable us to do almost anything, at least the most essential work."

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DISTRIBUTING RELIGIOUS TRACTS

A NOVEL and effective system has been adopted by the Central Presbyterian Church of Denton, Texas, whereby literature on religious and patriotic subjects is widely disseminated throughout that city.

A committee of the church has the matter in charge. They have placed thirty literature bags in prominent places throughout the city, each filled with the best tracts, teaching spiritual, patriotic, and educational truths, with emphasis on the spiritual. Among places for distribution these bags will be found in the church, in schools, city hall, court house, barber shops, hotels, cafes, mills and the railroad station. The plan has also been carried to nearby places along the railroads out of Denton, and will be further extended as funds permit. Offerings for the purpose are strictly voluntary, and are received by the committee. It is found that these tracts and other publications are gladly taken and read, and bring religious propaganda, therefore, to great numbers of people to whom the subjects are entirely new. A free book table in the vestibule of the church is also supplied with an assortment of books paid for by voluntary offerings. There are other book tables near by, on which are placed books with prices marked, and from which one can make selection and place the money in an adjoining box.

CHURCH WORK IN THE PHILIPPINES

PERHAPS the most interesting of all the diocesan papers is the *Diocesan Chronicle* of the Philippine Islands, published monthly in Manila. The missionary notes therein printed have the element of novelty, such as can hardly pertain to news from more settled parts of the world, and missionary life and work become vital to the reader who is in touch with the little paper. The latter has now completed its first year, and is entering upon its second. The bishop is responsible for the cost of publication, and would undoubtedly welcome subscriptions or contributions from "home." The subscription price is, \$2.00 in the United States. Communications should be addressed to the *Diocesan Chronicle*, Bishop's House, 567 Calle Isaac Peral, Manila, P. I.

CHRISTIAN HEALING MISSION IN HANKOW

THE LONG-AWAITED visit of Mr. Hickson to the Wu-han cities, writes the Rev. Edmund L. Souder of Hankow, took place during the week of June 12th-18th, and with all our expectation of good things, the result far exceeded our hopes. What a trail of blessing this devoted servant of God is leaving behind him all over the world, and how criminally negligent the church will be if she does not carry on the work he has begun in so many places.

During his visit to Wuhan, Mr. Hickson held Christian healing missions on two days in the Cathedral, Hankow, on one day in St. Michael's, Wuchang, and on one day in the London Mission Chapel, Wuchang. He also held services in our own Church General Hospital, Wuchang, and in the London Mission hospitals in Hankow and Wuchang. In addition, Mr. Hickson spoke on one afternoon to the Chinese leaders, on another to the foreign missionary body, and on Sunday morning in the Church of St. John the Evangelist, Hankow (a church especially for the foreign business community), before a large congregation he delivered a discourse that made a deep impression on his hearers. He further found

time to visit a number of bed-ridden patients, both Chinese and foreign.

With the exception of the Roman Catholic and Wesleyan Missions all the mission forces heartily co-operated. It is hard to explain just what the mission has meant, but I know it is the testimony of the Bishop, as of all of us who were permitted to work in co-operation with Mr. Hickson during his week in this centre, that his visit made very real the sense of the presence of the living Christ. As we have seen the deep spirit of reverence and devotion in all Mr. Hickson's work, we have wondered what in the world the editor of the Church magazine at home meant recently when he wrote of Mr. Hickson's "sensational methods."

The missions were well attended, and the results similar to those that follow the healing missions everywhere. Many received immediate and astonishing recovery. A lame boy now walks straight; two dumb children can speak; a baby carried to the Cathedral apparently in a dying condition, was healed almost instantaneously; a hospital evangelist, whose eye has for years been unsuccessfully treated by the doctor, was practically healed before he left the Cathedral; the sister of a Chinese priest, very sick with tuberculosis, is now much better, and steadily improving, and was able to take a journey three or four days after the mission. Reports come in steadily of marked improvement or cure in all sorts of diseases.

The same thing seems to have been true here as in India, that a much larger number of heathen have been helped than Christians. Mr. Hickson believes it is because the heathen who come do so in simple, childlike faith that they will be healed, whereas in the back of the minds of many of the Christians are questionings and doubts.

The clergy closely associated with the mission are conscious of a new and compelling vision of the Church's message. Their visits to the sick will be to them something more than a mechanical matter of pastoral routine. Parishes are organizing prayer-groups, and in some parishes there will be special healing services with the laying on of hands. Some priests will carry the reserved sacrament to the sick, and use the sacrament of unction with a new realization that these means of grace are indeed channels whereby the life of the Healing Lord is received for life and health and strength, as well for the body as the soul.

BEQUESTS

ST. JOHN'S PARISH, Lowell, Mass., has received two bequests from the estate of Mrs. Jessie Gorden. One of \$2,000 will furnish the G. F. S. room in the parish house soon to be completed, and the income of another \$1,000 will provide for upkeep of the room. Mrs. Gordon was for years a zealous associate of the local G. F. S.

MEMORIALS AND GIFTS

ST. ANDREW'S CHURCH, Jackson, Miss., has recently received in memory of the late John Withers Green, given by his widow, a stained glass window representing "Jesus Preaching by the Sea." A memorial to the late Judge Robert Burns Mayes—given by his widow—is an exquisite chancel rail with brass gates, while a friend gave in memory of Miss Mary Barr Craft, a brass hymn board. These were blessed by the rector on July 24th.

ON SUNDAY, July 3rd, a tablet was dedicated to the Rev. Albert Francis Tenney,

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in Christ Church, Pelham Manor, N. Y., where he has been rector for twenty-five years. The inscription is: "Be thou faithful unto death and I will give thee a crown of Life." Mr. Tenney had been professor of elocution at the General Theological Seminary, for fifteen years. He was chaplain of the First New York Regiment, and received two bronze medals, one for sharp-shooting and another for years of faithful service.

ST. JOHN'S UNIVERSITY, Shanghai, will receive approximately \$17,500, from the estate of the late J. F. Seeman, for many years a prominent business man of Shanghai, but not a member of our communion.

A LANTERN placed over the main entrance of Trinity Church, Williamsport, Pa., is Gothic in design, all the metal work being of wrought iron and copper, the whole painted a deep black. It is three feet six inches over all, eighteen inches in diameter, and octagon in shape. From the circumference at the top eight points curve outward, giving the effect of a crown; above are eight more points, of the same shape but proportionally smaller. The glass in the panels is mottled antique, each panel bearing a symbolic picture. Eight maltese crosses are set into the circumference of the base, and all are in strict keeping with the general architecture.

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NEWS IN BRIEF

BETHLEHEM—Grace Church, Great Bend, and St. Mark's Church, New Milford (Rev. E. W. Foulkes), have been painted and repaired to the great improvement of their appearance.

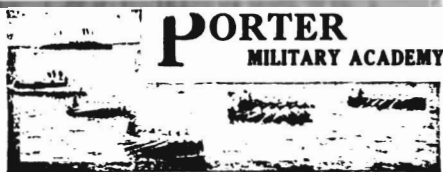
CENTRAL NEW YORK—The vestry of St. John's Church, Marcellus, have presented

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a Ford automobile to their new rector, the Rev. C. A. Roth. St. Andrew's Chapel, Durhamville, observed its semi-centennial on July 30th and 31st. At St. Peter's Church, Auburn (not at All Saints', Johnson City, as previously reported), a recent garden fete increased the parish house building fund by \$1,200.

FOND DU LAC—The Girls' Friendly Society of Trinity Church, Oshkosh, sold over 6,000 Flanders Field poppies, earning \$600 for children's relief. They also appropriately decorated the parish honor roll.

LOS ANGELES—Construction has been started on a parish house and rectory for St. Stephen's Church, Hollywood, which will cost \$45,000 and be ready in November.

Dr. and Mrs. Leffingwell celebrated the fifty-ninth anniversary of their wedding on July 21st, at their home in Pasadena.

MISSISSIPPI—The Church School Service League has been organized in the diocese, the old "Junior Auxiliary" voting itself out of existence. Young men and boys as well as girls and women, are taking active interest and hold several of the diocesan offices.

OKLAHOMA—The camp for the choir boys and scouts of Trinity Church, Tulsa, was held at Bella Vista, Arkansas, during July. The boys did all the cooking and camp work, and yet found time for religious study, swimming, and hiking.

PENNSYLVANIA—The Rev. Gibson Bell, rector of All Saints' Church, Wynnewood, on July 25th, held a service on breaking of the ground for the new parish building, and extension to the church. The contractors have promised to complete the additions by December 1st, and over half of the \$40,000 cost has already been given.

WASHINGTON: When the Rev. W. O. Roome, Jr., retiring rector of Emmanuel parish, Anacostia, met with the ladies' guild for the last time as their rector, the president acting for the guild presented him with a Hamilton gold watch, engraved with the years of his rectorate (1913-1921), and at the same time gave his wife an ornamental pin for her dress. At a social hour following, there were various testimonial speeches from men and women.

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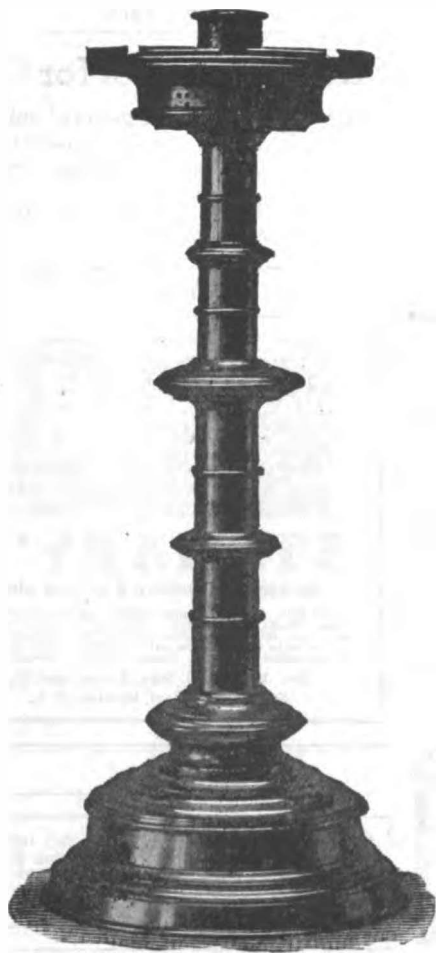
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